The Missionary Herald

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A LETTER from representatives of the Kumi-ai churches in Japan to the American Board, which will be found at the opening of the Foreign Department for this month, is a welcome message. It is most gratifying thus to find the present leaders of a work into which has gone so much of the life and love of consecrated men and women from this land, not only appreciating what has been done in their behalf, but glad to enjoy the co-operation of our missionaries with them today. Their letter as addressed to the President of the Board was read by him to the Prudential Committee, and he has sent to Japan an appropriate and hearty reply.

Japan and the American Board

ADVICES from Japan to the Board Rooms accord with those appearing in the daily press as to the general satisfaction with the outcome of negotiations concerning the vexed question of immigration. Dr. Pettee declares that the Japanese government has shown great moderation and good judgment in its conferences with Mr. Lemieux, the Canadian commissioner, sending him home just before New Year's satisfied with its promise henceforth to make strict inquiries into the qualifications of emigrants to Canada, and to continue the system already in operation of restricting their number. He says further: "Japan will do the same with reference to the United States, Mexico, and other countries as in her judgment exigencies seem to advise. She is willing to make large sacrifices for the sake of preserving her friendship with sister nations. Six great emigration companies that have hitherto sent their agents throughout the country to secure passengers for the outgoing steamers, and have worked in other ways to keep up a big stream of emigration abroad, are to be disbanded and the whole business controlled by the foreign office.

Japan and America

"Let it not be forgotten in America that Japan contends only against the principle of discrimination between nations; that is, against the Japanese because they are Orientals. In the matter of class discriminations she makes no claim for favorable treatment. She has no wish to dump her undesirables upon neighboring nations if they are not welcome there, and will go quite as far as European countries in restricting the emigration of low class laborers.

"She will give the American fleet a right royal welcome if they choose to come her way. She has no fear of war with the big Republic of the West, and has not had these past weeks. She is amazed that any one should consider such an outcome of present ill feeling possible. She recalls Ambassador Aoki, not because she proposes to send a fire-eating chauvinist in his place, but because he is not and has not been for years popular and influential among his own people."

IT appears that the impression has been gained in some quarters that the work of the Ruth Tracy Strong Mission at Beira, East Africa, has been abandoned. Such is by no means the case. The interference of the government with the work of that mission was so serious and persistent that Mr. Bunker felt compelled to withdraw for a while

Beira Not Abandoned

until some better understanding could be secured between the American Board and the Portuguese government. While waiting for some settlement of the difficulty Mr. Bunker has brought his family to this country, and is now himself busily engaged for the Board in a missionary campaign among the churches of Michigan, his former home. Meanwhile affairs at Beira are not being disregarded, though just now no regular missionary work is being done there.

The Rhodesian Branch of our South African Mission deputed Dr. Wilder, of Chikore, to go down and look over the situation and report what seemed the best course to pursue. He has made his investigation, and has reported at a meeting of the Rhodesian Branch at Mt. Silinda. For reasons too many and too long to be stated here he advised strongly that Beira should be held as a mission station, and the Rhodesian Branch by vote approved his report. Dr. Edward W. Capen, who made a flying visit to Beira during his tour in South Africa, offers a similar opinion that Beira is too important and promising a field to be abandoned.

Just what provision will be made for it is not yet clear. It is hoped that negotiations may bring about a better understanding with the Portuguese. Meanwhile the mission will watch the situation and look after the young men who have come from Beira to Mt. Silinda for training, and be prepared to move forward as soon as the way is clear. The special friends of the Ruth Tracy Strong Mission station at Beira have reason both to give to it and to pray for it that the interruption of work there may be brief.

Prague Revisited

ELEVEN years after the establishment of the Mission to Austria in the city of Prague, Mr. Clark, the sole American missionary, was compelled to take a brief period of rest, and to his great relief a young American, Mr. Henry S. Pomeroy, who was pursuing his medical studies in Europe, came to Prague with his wife, and was so deeply interested in what he saw of the evangelical work that he dropped his studies for a while and gave himself without charge for nearly a year to labors in connection with the mission. His services and those of Mrs. Pomeroy were most highly appreciated, both by Mr. Clark on his return and by the Bohemians for whom he labored. After resuming and completing his studies Dr. Pomeroy came to Boston, where he has achieved a high position as a physician, and where he now is a deacon in the Central Congregational Church. A few months since Dr. and Mrs. Pomeroy revisited Prague, where they were most warmly welcomed. Dr. Pomeroy reports that he was greatly impressed by the manifest progress of the mission; in place of a single dingy hall in which a few people gathered twenty-five years ago, there are now in Prague four places of worship, having a combined audience of 1,200, three of these edifices being commodious structures built especially for the purpose. A report of the dedication of one of these gospel halls in November last by Dr. Clark was given with a photograph in the *Herald* for January.

Dr. Pomeroy speaks of the large and attentive audiences, composed to a notable extent of young men, now under the leadership of the youth who were coming to the light of the gospel when he was first at Prague. There are now nearly two thousand church members connected with the mission, and over six thousand who belong to the Christian community. It is pleasant to receive the emphatic testimony of this layman to the extent and excellence of the work which has been accomplished by this mission within the past twenty-five years.

An Organ for Prague

DR. POMEROY reports that the new gospel hall in Prague seriously needs a good reed organ to help in its growing work, and wonders if from some source it cannot be obtained. Perhaps some

church may have a second-hand organ in good condition to donate, or perhaps some individual will provide the funds for the instrument; $150 to $200 would certainly meet the need.

The Anti-Opium Crusade in China

The North China Herald has received information from its Peking correspondent that the British and Chinese governments have arrived at an agreement regarding the ultimate suppression of opium smoking in that country. There is to be a gradual diminution of the Indian opium trade, keeping pace with the decrease in the native production of the drug. No immediate abolition of opium growing in India is promised by the British, nor is it expected by the Chinese. While the decision will not content the extremists among the anti-opium advocates, it is thought that fair-minded and moderate men will realize that it represents the maximum of what China is able to perform effectively, and gives her an incentive to continue in the good work she has undertaken.

Rev. F. M. Chapin, till lately a missionary of the Board in China, inclines to think that the British government may be very wise in limiting its efforts to restrict trade in the drug to correspond with the success reached by the Chinese in suppressing the cultivation of the native opium. The officials will thus be induced to strive the harder to suppress it. Reports from the different parts of China indicate very varying results of the government's prohibition of opium. In districts where the high officials are in earnest in the matter, such as the Chih-li and Fukien provinces, much has been accomplished. In other provinces opium apparently is as much used as ever.

Letters from our missionaries now frequently note improved conditions. Dr. Atwood reports a meeting of the church at Fen-cho-fu in Shansi — of all provinces perhaps the most cursed with the opium habit — to sift out opium smokers from its membership. With a membership of something over two hundred only five or six were sifted out, and some of these are at once reforming. On a recent tour from Pagoda Anchorage Dr. Whitney missed his chair coolies one morning. Searching the village he could get no trace of them. They had gone off into some out of the way place for their opium, for no open shop was to be found. It marks one step forward certainly to have the shops closed.

Turkey in Retrospect

AFTER completing his tour of the Turkish Missions and *en route* to India, Secretary Hicks wrote back some of the conclusions which he reached as he thought over the work of the Turkish field as a whole. He feels that the people at home do not see these missions in their proportional importance. For the Congregational churches have no greater enterprise under way anywhere in the world than in the four Turkey missions. Of all the work now supported in the twenty missions of the Board, approximately one-third is in Turkey. These missions hold also a similarly large proportion of the missionaries, churches, stations, communicants, native workers, schools, colleges, and students. Moreover, while the Board spent thirty per cent of its appropriations in Turkey, the 139 churches there gave for their own work fifty per cent of all the native contributions from all the missions, or $111,000 out of $213,000.

It is apparent also that the work of these missions is on a permanent footing. They own valuable property; they have developed through decades of faithful service an educational system from the kindergarten to the college and theological seminary, which though inadequately equipped is nevertheless a thoroughgoing and mighty force in the land. Medical work, with hospitals and dispensaries, industrial departments, orphanages, and other philanthropic activities are also established and sufficiently maintained at least to minister in an organized and abiding way to every side of the life

of the land. The observer cannot but see that a permanent and impregnable occupation of Turkey has been made by evangelical Christianity.

Mr. Hicks feels that the missions have shown wisdom in their relations to the Gregorian church, the established church of the Armenian people. At the beginning it was the purpose to work directly within that church organization, but the Protestant church came of necessity. The two churches exist now side by side. In several quarters good feeling is growing between them and some degree of association. There is need still for the Protestant church and for a steadfast restatement of Protestant belief, albeit with gentleness and good will. Some prominent leaders of the Gregorians publicly acknowledge their debt of gratitude to the Protestant church. The Catholicos of Sis, whose visit to Harpoot is noted on another page of this number, in a sermon preached last November said that whatever of progress the Gregorian church had made during the last decade was to be attributed to the influence of the Protestant church.

One cannot but be oppressed with the sense of calamitous waste in the conduct of the Turkish Missions; not a waste of money, but of men. To require an overworked college president also to keep accounts and write letters by hand; to set a well-trained, ordained man, capable of doing a large service as a touring missionary, to the steady grind of keeping accounts and teaching elementary school subjects; to break down strong men and women by compelling one to do the work of two—all this is waste. Never to expand an important work nor to enter the open door when the hour strikes is also waste.

To strengthen the work in Turkey there is need of more ample provision for the work of publication, larger appropriations for the native agency, which is directly related to the increase and upbuilding of the churches, and, in many of the stations, one or more additional missionaries to conserve the work in hand. Only those on the ground can realize the depth of meaning there is in the cry of these stations for this help. If young men and women of college education and some experience in teaching would volunteer for a three years' term of service as teachers and workers in English, some of these station needs could be met. Back of all is the need of a permanent endowment for the higher institutions of learning.

The Preacher in Japan

THE *Japan Weekly Mail* in a recent monthly review of the religious press of the empire speaks of the *Kirisutokyo Sekai* as improved in many ways, and now faithfully reflecting the state of opinion upon Christian topics among the Kumi-ai or Congregational churches. A leading article in a recent number is on the kind of preachers needed in Japan today. The writer specifies three qualifications which he thinks indispensable in preachers: 1. Thoughtfulness and observation. A preacher should be well versed in the tendency of thought; he should know what is occupying men's minds. 2. A preacher should be a deeply earnest man; cold reasoning affects few people; feeling begets feeling. 3. A preacher must be full of activity and aggressiveness. The church is not a place where good men and good women receive comfort only; it must be made the center of evangelization for outsiders. The requirements for successful preaching in Japan seem not to be unlike those in America.

An article in the same journal by Rev. T. Miyagawa emphasized the worth of lay preachers, and declared that more reliance must be placed on these agents in future. Some Japanese laymen, such as Messrs. Shimada, Ebara, and Watanabe, are as good preachers as any of the ordained ministers connected with the Kumi-ai churches, and they are able to influence people who would not be affected by the discourses of ordinary pastors.

Lay preachers need more encouragement in Japan, says Mr. Miyagawa.

The Free List

ONCE more we would remind those who are entitled to a free copy of the *Missionary Herald* that the rule is that it shall be sent upon annual application. The following classes of persons are entitled to receive the *Herald* free: —

1. Pastors of Congregational churches.
2. Treasurers of churches contributing not less than twenty dollars per year, on annual application.
3. Donors of not less than ten dollars per year, on annual application.
4. Collectors of not less than fifteen dollars per year, on annual application.
5. Honorary members free for life, on annual application.

The reason for requiring an annual request is to avoid the waste that would occur through change of residence, death, or possible loss of interest. It does not require much effort to send a postal card simply saying, "I am entitled to a free copy of the *Herald;* please continue it another year." The observance of the rule works greatly to the advantage of the mailing list.

A Novel Convention

AT Pittsburg, March 10–12, is to be held the first general convention under the auspices of the Young People's Missionary Movement. It is meant to fill a particular place and to do a unique work in the line of missionary gatherings. It will not be like an American Board Annual Meeting, or a Silver Bay Conference, or a missionary rally. Indeed, it is not designed especially for young people; it is designed to bring together all missionary workers, from the officers and members of executive boards of missionary societies to the leaders of mission study classes and chairmen of missionary committees in the local churches of our land. It is meant to include promoters both of home and foreign missions, all who in any way are acting as leaders, or who wish to prepare themselves to serve as leaders in developing missionary interest in the churches of the land, and particularly among the young people of those churches.

The pressing questions of creating and developing missionary interest and extending missionary knowledge and directing missionary gifts and service will be discussed. There will be addresses by the strongest missionary speakers on the continent; an unprecedented exhibit of missionary literature and apparatus; the first public display of moving pictures, recently secured on mission fields, and a full presentation of new and successful methods for promoting missions in the church, Sunday school, and young people's society. On the closing afternoon each denomination will have its separate rally to gather up and apply to its own needs what has been brought out in the addresses.

A systematic canvass is being made for an apportioned number of delegates from all denominations and all parts of the country. It is expected that the delegated attendance will amount to several thousand. The music of the occasion will be a special feature, led by a male chorus of 200 voices and the Association quartet. Secretaries, pastors, young business and professional men and women, city, state, and local church and Sunday school leaders, all are eligible delegates to this great convention. The Congregational benevolent societies have united in appointing a committee to press for attendance from our denomination. The committee consists of Drs. Hubert C. Herring, Charles J. Ryder, and Charles H. Richards, who may be addressed at 480 Fifth Avenue, New York City. If you can go or if you are interested in the going of others, write to some member of this committee for a booklet giving full information. And whether you go or not do not fail to remember in your prayers this convention, that it may be as eventful as it is promiseful.

A TALE OF TWO CITIES

Diarbekir and Oorfa

By Secretary HARRY WADE HICKS

CONGREGATIONALISTS may well be proud of their history in dealing with the people of Turkey. One is not long in the presence of the religious leaders of the Protestant churches without learning that the hope of Turkey lies in the vigorous continuation and extension of our work. I can only cite two illustrations.

In Diarbekir,[1] three days' journey southeast of Harpoot, there is a church founded fifty-two years ago by the American Board. It has long been self-supporting. And though it has been without a pastor six out of the ten years just ended, it has within it some stanch Christian laymen of whom any church in America might be proud. One is dragoman of the English consulate and now acting consul. Another is a merchant and head of the Protestant community. Both of these men were educated years ago by our colleges. Both speak Turkish, Armenian, and Kurdish, with some Arabic. It is through such supporters

[1] From a letter of Mr. E. P. Platt, of Poughkeepsie, who with his party journeyed with Mr. and Mrs. Hicks from Harpoot to Diarbekir, we take the following description of the latter city. The letter appeared in the *Poughkeepsie Daily Herald*.—The Editor.

"Diarbekir is a walled city dating back into ancient history. The ruins of a castle show that it was a great stronghold. The son of Constantine the Great captured it and built a palace, the marble columns of which are still standing. The delicately carved capitals are as fine as those of Melrose Abbey in Scotland, which are said to be the finest in that country. The walls of Diarbekir are thirty or forty feet high, with towers every two or three hundred feet. The gates of the city are closed every night an hour after sunset. The Tigris flows by the city, and is a stream three or four hundred feet wide, crossed either by fording or on rafts made of skins blown full of air. The native pastor of Diarbekir is a grand man, and has built up a large self-supporting church. He has just resigned to work among the Koords, his salary being paid by an Armenian doctor near Harpoot."

ONE OF THE GATES OF DIARBEKIR

The approach from Harpoot. The mementoes of various attacks hang above the gate; at the extreme top of the picture can be seen part of an inscription on the wall

INTERIOR OF PROTESTANT CHURCH, OORFA

of the evangelical truth that this Gregorian church must learn of the abiding influence of Protestantism, and the Moslem leaders of the conquering sway of Christ. Small wonder that the people in this beautiful and wonderfully constructed old city look forward to the coming of Dr. and Mrs. Ward to open medical work next year.

This is the city to enjoy the benefaction of Mr. Sahagian, formerly of Yonkers, N. Y., by whose will $80,000 were left to the Board, a portion of which was to be used in building and maintaining a hospital for the people of his native place. The city is on the frontier line of Mesopotamia and Kurdistan, and near Persia, Arabia, and Syria. Dr. and Mrs. Ward will be alone. And while the strong church there will surround them with a friendly environment, they will nevertheless be exposed to many trials of climate and work. The friends in America should not cease to pray that they may be preserved and supported from on high, and that through the ministry of surgery and medicine all the people, including the Moslems, may be brought nearer to Christ.

In the fifty-two years of history recorded by the Oorfa church no repre-

sentative of the Board from America had ever been in the city. How we ever lived to tell the tale of reaching there is difficult to explain. It rained hard on the last two days from Diarbekir. The "made" road disappeared below ordinary muck mud, or else it was never made. Our escort had left us early in the day to notify Miss Shattuck that we were coming, and to escape the discomfort of horseback travel in a heavy, cold rain. Our horses traveled from sunrise to sunset without food, and still we were "out on the plain," with no knowledge of time or distance from the city. Darkness fell over us. The horses stumbled and wandered forward. Twice we stopped, conscious that we were off the track. One hour, then two, and nearly a third of travel in pitch darkness passed, when Mrs. Hicks heard a dog barking in the distance. This gave us hope that we should have village shelter for the night at least. Soon the road improved in character, and finally light appeared ahead. Then we found that we had come to a village of mud huts, half an hour from Oorfa. At 9.30 we reached the city, and by ten our party of seven sat down to supper. It was a happy ending to a trying day.

The description of the massacre in Oorfa by J. Rendel Harris, in his "Letters from Armenia," should be read by every friend of Christianity in Turkey. We saw stains of the rivers of blood in the stone gallery of the great Gregorian church, where not less than twenty-five hundred women and children were shot or burned. The cupola of an interior decorative minaret alone remains in the blackened state as a reminder of the awful ravages of that fire. We saw scores of widows and orphans saved from starvation by Miss Shattuck's orphanage and industrial work. We saw also the photograph of a Turkish officer now living in Oorfa who boasts that he ground twelve babies to death with his heel. Churches once strong have never recovered from the persecution that deprived them alike of pastors and officers. Yet out of such scenes a true and tried church has come.

You can imagine our joy when in Oorfa we found over one thousand people at the early morning preaching service, while 200 were in attendance at the Syrian Protestant church in the lower city. In the Sunday school there were about eight hundred. At noon there were two meetings, one for men and one for women, with a total of 700 in attendance; again in the afternoon the audiences filled both churches. While such churches exist oppression by a hostile government or persecution by the Gregorian Church cannot prevent the progress of the true gospel.

TO RECOVER GROUND IN KURDISTAN

AN interesting feature of Secretary Hicks's tour of the Turkish missions was his receipt of a letter from Bodvelli Vartan, Amirkhan, pastor at Diarbekir, till lately he resigned to be an evangelist in Kurdistan. The letter contains an earnest plea that the work which the Protestant churches of Armenia began to do in Kurdistan, and which was for them home missionary work, be resumed and strengthened. It is urged that in Kurdistan the Syrians, Gregorians, Catholics, and Turks speak one and the same language, the Kurdish; that those who are called Christians practically do not know Christ or Christianity; that they are altogether ignorant of the Bible and its teachings; and that what they call Christianity is often an extraordinary mixture of Mohammedanism with the church ceremony. More than eighty-five per cent of those who are called Protestants can hardly read the Bible in any language and cannot translate it at all. The priests are so insuffi-

cient that many of the small villages see them but seldom. The most ominous fact is the current setting slowly toward Mohammedanism. Education is practically unknown in Kurdistan. More than ninety per cent of the villages have nothing that can be called a school, and the children either run wild or are ground down to work. Kurdistan is "Darkest Turkey."

The evangelist recalls the history of Armenian work for Kurdistan. It was begun forty years or so ago by the giving of money for the education of four or five young Kurdish men at Harpoot to prepare them for work among their own people. From this effort grew a general interest in evangelical work for Kurdistan through the labors of native pastors and American missionaries. The return to their own people of these young men trained at Harpoot brought them teachers and preachers who carried the light of the gospel far and wide, so that in less than twenty years there were to be found Protestant communities in twelve villages, and in them services were held regularly. The Armenian churches gave liberally for the work, and there resulted a religious and educational awakening among both the Gregorian and the Protestant community.

Then came the massacres, the years of fire and sword, till nothing was left but ruins and desolation. The native churches could hardly provide for their own needs, and the few remaining churches in Kurdistan were left to die of starvation for the Word of God.

A small work has been kept up during the years since in one or two places, notably Farkin, which is the center of operations for a region containing more than 250 villages. The equipment and force of workers here is pitifully meager; a small house is used as a chapel; there is no resident preacher; the school, containing forty students of both sexes, is without any proper schoolroom. The schoolmaster is doing all he can, as reported in the *Herald* for June, 1907, but in buildings, resources, and leaders both Catholics and Gregorians in Farkin overshadow the little company of loyal hearts.

Bodvelli Vartan pleads for a new effort to evangelize Kurdistan: the strengthening of Farkin; the training there of young men in the fundamentals of religion and education for service among their people; the presence for at least a good part of the year of an American missionary to give dignity and strength to the effort in the eyes of the Kurdish people; a modest outlay for needed school buildings, and the renewed help of the Protestant churches toward the support of teachers and preachers to be sent to the villages until the latter are able to maintain their own ministers.

There is good reason to hope that the object which this pastor-evangelist had before him when he wrote will be accomplished in good measure; that the Protestant churches of Armenia will rise once more to maintain their home missionary work, which they began with such devotion and liberality; and that one of the Board's missionaries in the region may be able to give the help of his personal presence and oversight for a considerable portion of the time, at least.

THE INDUSTRIAL DEPARTMENT

By COLUMBUS C. FULLER, Principal Mt. Silinda School, Rhodesia, Africa

THE East Central African Mission of the American Board was established in Southern Rhodesia in 1893. While slightly influenced by their years of acquaintance with Portuguese and other white traders, hunters, and adventurers, the natives here are the average type of South African.

About the same time as the mission was founded the country was thrown open to settlement by the British South Africa Company, under the leadership of Cecil J. Rhodes, and many Boer and English settlers "trekked" in by ox wagon from the older colonies to the south and settled on the 6,000 acre farms allotted to them. Most of these men shared the prevalent colonial prejudice against the education of the Kaffir, although

of the people, the mission has from its beginning emphasized the industrial training of all the boys and girls who have come under the influence of the missionaries.

Coming into a wilderness, the pioneer missionaries had to clear away the tall grass and brush before their tents could be set up. Huts followed as temporary dwellings, ground had to be cleared and dug up for gardens, paths and roads made, and orchards

TILE MAKING IN AFRICA

few of them objected to manual training for him. In fact, its work in this line has given the mission a standing in the colony it could have attained in no other way, and has secured for its school at Mt. Silinda the highest grant made by the government to the aid of native schools.

Situated far from a railway or large settlement, with a small force of men —never more than five, often only three—without funds to suitably inaugurate or develop the work, but with a deep realization of the needs

planted. In all of this work the missionary came into intimate touch with the raw boy from the kraal; at the same time his wife was teaching others—at first boys, later girls—the mysteries of housework.

So far this was only what the settlers all about were doing. But when the missionaries began to teach "boys" (the colonial term for all male Africans) to make bricks and roofing tiles by hand, to saw lumber with the pit saw, to make shoes, to lay stone and brick, to select good seed for plant-

ing, to plant corn and potatoes in straight rows, to irrigate the gardens, and to build houses protected from the ravages of the white ants, the industrial department of the mission was well under way.

In 1902, in line with the first plans of the mission, machinery was got out from America and an industrial teacher secured. A sawmill was set up and men were trained to work in it; carpentry classes were organized and boys taught to use the saw and plane to advantage; men were trained to operate the repress, and both the quality and number of bricks and tiles made were greatly increased. Then a fine workshop was built, where boys are now learning the use of machine shop tools.

Sorghum was planted and proven to be a valuable crop for the country. The printing press began to turn out the literature needed for the work of the mission, and steam power replaced hand labor in getting out flooring and ceiling for the steadily increasing number of mission buildings. Basket making and beadwork have been taught, and the number of girls under instruction in "domestic science" in the homes of the missionaries has grown constantly. Boys are taught to use the hand seeder in planting rice, wheat, and other similar crops, and the use of the scythe has taken the place of the sickle to some extent.

Nor have the other departments of the mission been neglected. The evangelistic, medical, and usual educational work has been pushed from the beginning. Two churches have been organized, and are steadily growing in membership and activity. The medical work is just entering a new era with the building of a much needed hospital, and the school at Mt. Silinda, leaving out of account the industrial work, ranks with the best native schools of Rhodesia.

To the growth of all the industrial department has contributed, directly and indirectly. It has made possible the erection of necessary buildings at less than half the cost of contract construction. Furniture is made in the carpenter shop at a fraction of its cost if imported; repairs to machinery are quickly and cheaply done in the machine shop; a large part of the food of the boys in the boarding school is raised by their own labor; lumber and its products are furnished to the neighboring settlers at considerable profit; the value of the output of the printing press it is difficult to estimate.

A self-supporting native community is being built up, the church placed on

THE SAWMILL AT MT. SILINDA

a solid foundation, and the mission made independent by the training of skilled labor necessary to its future development. The earning ability of men is being raised from twelve cents per day to an average of at least twenty cents, in the case of some especially well-trained men reaching $1.25 or more. Indirectly this benefits the mission in many ways which will at once occur to the thinking reader.

As will be seen, this is the statement of beginnings. The mission is only fourteen years old, and it is but five years since the organization of the industrial department. The future may show less benefit to the mission from industrial training, but it is only reasonable to expect constantly better returns, as the results of this training are shown in ever larger numbers of skilled workmen.

THE SITUATION IN RUSSIA

At the recent Conference of Foreign Mission Boards, described on another page, one of the reports presented was upon the religious situation and opportunity in Russia. The report as read by Dr. Barton, chairman of the committee, was of exceptional interest; we are glad to set before our readers its more important parts.—THE EDITOR.

A REAL advance in religious liberty has been begun in the Russian empire, even though the manifesto of the emperor has not been formulated into law, with regulations for its execution. There is undoubtedly confusion upon the part of local officials as to the extent of freedom to be tolerated, and there is a difference in the interpretation of the utterance of the czar. Yet the fact remains that:—

1. In widely separated parts of the empire there is a far greater degree of liberty of worship granted today than was given three or four years ago.

2. The censorship of the press has been abandoned, although the government is ready to bring charges through the civil or criminal courts against any who publish matter regarded as detrimental to the administration of national affairs.

3. There are many indications that a large number of priests and intelligent members of the state church are desirous of a wider liberty of thought, expression, and practice.

4. Opportunities for bringing to the attention of a rapidly increasing number of the subjects of Russia the truths of evangelical Christianity are rapidly multiplying.

5. There are large numbers in Russia who are not members of the Orthodox Church, many of whom are already evangelical Christians at heart, and among whom and through whom much can be done in the way of instruction and inspiration to work for those not yet reached.

6. The Orthodox Church is the state church, and is most jealous of outside interference in its rights and privileges. Any general move in the line of an attempt to send missionaries into that country would undoubtedly arouse the opposition of the church, and bring about the expulsion of all foreign Christian workers and curtail the religious privileges already enjoyed by Russian subjects.

7. The evangelical Christians in Russia, of all denominations and of no denomination, are attempting to organize for more united and aggressive work. While the first attempt, made last summer, was not wholly successful, something was accomplished.

8. The work of the Young Men's Christian Association has become a well-recognized organization in St. Petersburg, commanding the confidence and co-operation of a large number of able leaders.

9. The Bible, through the British and Foreign Bible Society, is given free and untrammeled circulation throughout the country, and all duly accredited colporters of that society are looked upon and treated as a very privileged class.

10. The Russian Evangelical Alliance, with a charter for carrying on every form of evangelistic, charitable, publication, and educational work, was recently reorganized at St. Petersburg, with provisions for opening branches in other parts of the empire. This charter has been submitted to the Ministry of the Interior for official ratification. A month ago the desired approval had not been obtained, but it is liable to come at any time.

It seems clear that Russia can best be helped in general through this Russian organization. We in this country will probably be able to render large service to this organization in helping it become the one interdenominational society in Russia that has for its object the dissemination of evangelical truth and the general Christian enlightenment of the country. Missions like

those of the Presbyterian mission in Persia, the American Board in Turkey and Bohemia, and the Baptist Union in Germany have an unusual opportunity to reach and influence, quietly and naturally, large populations over the line in Russia without stirring up opposition or exciting suspicion.

TWO WEEKS IN THE ZULU MISSION

By EDWARD WARREN CAPEN, PH.D., OF BOSTON

A VISITOR to the Zulu Mission cannot gallop through it like the globe-trotter who completes his study of the Louvre gallery in thirty minutes; slow but sure must be his motto. The trains upon the coast lines of Natal, along which the mission stations are located, move at the alarming speed of some twelve miles an hour, and remain long enough at stations to permit the traveler to transact business during his journey. The railways were not built to accommodate the mission, and when you have reached the station the question remains how to get to your destination. If you are bound for Umvoti, the spot rendered sacred by Alden Grout, you must go on foot; if Inanda is the goal two small donkeys will take you, by dint of much persuasion on the part of the boy who trots along beside them. The oxen which have played so large a part in the Zulu Mission are no more, even the few survivors being forbidden to leave home, while the supply of horses and mules is small and precarious; and where obtainable they command exorbitant prices. For instance, a two days' trip by a span of horses cost more than forty dollars, and for mile after mile the horses refused to go up hill until the passengers alighted; and in Natal hills play an important role in journeying. Many outstations are accessible only on foot or by horseback.

I shall not soon forget a day's excursion from Inanda on horseback under the guidance of the white-bearded patriarch of the mission, Mr. Pixley. Our object was to visit Umgeni, the center of work of Rev. Jwili Gumede, one of the most useful men in the mission. When he went to this village, shall we call it, situated upon a hill and commanding the country for miles around, there were but two Christians in the valley. Now he is

CLOSE OF MEETING AT UMGENI CHURCH

Messrs. Capen and Pixley are to be seen at the left front of the picture

LUNCH AT ESIDUMBINI SCHOOL

beloved by all, Christian and heathen alike, and has gathered his own church of more than two hundred members, which in turn has nine outstations of its own in the vicinity. He is a fine example of the ability of the Christianized native to work for his own people.

What has the mission to show for many years of faithful work?

First, *a fine reputation.* This is by no means to be despised. All over South Africa one hears of the splendid character of the men of the American Board, men who were of so large caliber that they could not be ignored or ostracized by opponents of work for the Zulus. The premier of Natal declared to us that the American mission is recognized everywhere as a pioneer in work for the enlightenment and uplifting of the natives. The days of friction with government are probably now happily over. We have today in the mission strong men; there is no room in South Africa for any others. The problems are too complicated for any but the ablest.

A second asset is *the educational system.* In this work our mission has been a leader. A visitor who has heard much of higher education on the mission field is surprised at the elementary character of education in South Africa. Hardly a school carries its pupils beyond the primary or grammar grades. A first-rate American high school far surpasses all but a very few schools for the education of the South African native. Our boarding schools at Inanda and Umzumbe for girls and at Adams for boys are among the very best; there are none better in Natal. The weekly rhetoricals at Jubilee, at which the boys debate questions of interest, are most interesting and, what is more, cannot fail to teach these future leaders of their people to think. This is a part of education far too much neglected in Africa. Character building and discipline are other features of the work at Adams the importance of which cannot be overestimated. The theological school at Adams has been training the leaders for our own work, and has also been furnishing men to other missions. It is almost a disgrace that this school is closed because the churches at home have not furnished enough missionaries to maintain it. This step, if not retraced soon, leads to nothing less than suicide. The Zulus will be Christianized by trained na-

tives; without such the sacrifices of all the past years will be thrown away.

As to primary education, the policy of Natal has been to subsidize schools maintained by individuals or societies which conform to government requirements and follow a prescribed curriculum. Some three thousand scholars, or about one-fourth of the natives in Natal who are under instruction, are in the schools of the mission, the number of which is between forty and fifty. Under the supervision of Mr. Cowles, who gives to them all his time and is struggling to do work enough for three men, these schools are increasing in efficiency and are a branch of missionary endeavor which cannot be abandoned or neglected in South Africa.

A third asset is *the Christian community*. We met the Christians in some half dozen centers, and were impressed by the consecration and ability of their leaders. The feeling of distrust or even estrangement which prevailed some years ago is, happily, a thing of the past; the native churches recognize that they need the guidance and assistance of the mission, the chief difficulty now being that missionaries have not time enough for this task. Many a Zulu Christian has more of the evangelistic spirit than most of us in the United States, and is willing to do what he can to spread the good news which has meant so much to him. This is especially marked among those who are reached in cities and who upon returning home take up work there entirely upon their own responsibility. If such men cannot be guided and assisted there is danger that they will fall into the clutches of some of the free lances connected with the so-called Ethiopian movement, which has its encouraging side, but which is nevertheless fraught with danger.

This leads to a fourth asset, *the possession of centers of work in two strategic points*, Durban and Johannesburg. The cities and large towns are the plague spots of South Africa. To them come natives from all over the country. Many of them are forced to live under conditions which are a disgrace to a Christian civilization. They become the victims of disease. They are away from the old restraints, and all too often become the prey of evil-minded white men whose knowl-

DOOMFONTEIN CHURCH, JOHANNESBURG

edge of vice surpasses that of the rawest heathen in a kraal. Upon returning home after their term of service they become a corrupting influence. Rescue them from these dangers, educate and Christianize them, and they go back to become new centers for the uplifting of their people. City work is oftentimes discouraging because it deals with a constantly shifting population, but it is important and richly rewarding. There is no limit to the possibilities in Johannesburg. The need there is not of other missionaries, but only of money to enable Mr. Goodenough to open new centers and place in them teachers and Christian workers.

There are obstacles in the way of work in Natal. The government has lately obstructed the mission; the colonial attitude is usually one of indifference, if not of positive opposition; city and town life are demoralizing factors; the policy of exploiting the native, of keeping him in a most menial position, causes bitterness; the series of pests which have destroyed cattle and crops has discouraged industry. The native Christians do not generally show the power of initiative that would be desirable. The educational work needs strengthening, the quality of teaching calls for improvement, and the medical work should be broadened. The colonial conscience must be aroused to a sense of the seriousness of the situation. All this calls for additional workers. We are committing slow murder by placing upon the depleted force burdens too great for mortals to bear. Let one or two of those now at the breaking point collapse, and the mission might almost as well be abandoned. If we cannot enter the open doors and strengthen what we now have, within a few years it will be too late. The time for withdrawal may come some day, but withdrawal now would be cowardly, even criminal—the desertion in their need of those whom we have led up into partial light. Refusal to reenforce the mission and make truly effective our present work is only a trifle less culpable. America is responsible for some of the worst influences in South Africa. We of the American Board are the only Americans in Natal who can counteract these and reinstate American influence in the place it occupied in the days of the pioneers. Who will enable us to do our duty?

GETTING TOGETHER

"LET'S get together." This phrase was the keynote of an after-dinner speech by Dr. Arthur S. Lloyd, general secretary of the Protestant Episcopal Missionary Society, at the fifteenth annual conference of foreign mission boards, held in New York City, January 29 and 30. Dr. Lloyd's message was an eager and winsome plea for Christian unity. Coming from him and addressed to such a company as was gathered around him, it was a noteworthy utterance: Sometimes church divisions are not unwelcome; we relieve ourselves of responsibility when we mark men off as belonging to other denominations than our own. But out on the foreign mission field, where one is thinking not so much of getting rid of responsibility for the other man as of getting his help for the work in hand, the divisions are a burden and a hindrance. All we need to do, the speaker said, is to humble our pride, confess we have magnified our differences rather than our common faith, and follow the lead of the men at the front. Each turn of his effective argument was punctuated with the colloquial appeal, "Let's get together."

The words indicate not only the gist of one address, but the most significant fact about the conference. It was evident that the foreign mission boards of the country had got together; that the effort made timidly and with many safeguards and limitations fifteen years ago has surpassed all expectation in uniting the foreign missionary workers of America. Here were gathered the representatives of two-score boards and societies of the United States and Canada, doing work all over the non-Christian world, in many countries side by side, with considerable variations in policy, scope, and method of work, and yet discussing vexed questions of missionary operation with as much calmness, fraternal confidence, and mutual interest as though they were but the corporation of one board. Nothing so impressed one who followed these meetings for the first time as the spirit of union and co-operation emphasized in all the sessions. It was exhilarating to realize that the Church of Christ had come to the time when its various branches could counsel and plan together for the evangelizing of the world.

The five sessions of the two days were crowded with the consideration of practical questions of missionary operations; overcrowded, indeed, and with rather too many formal and lengthy reports; for discussion from the floor was far too limited for the best results of the conference. One of the most interesting matters presented was a report from the committee appointed a year ago on the force needed for the evangelizing of the world in a reasonable time. The report was made up from definite replies to questions sent to the mission field and tabulated by each mission board, so that though the result was only approximately accurate and needed considerable revisal, the conclusions offered were important. The inquiries covered the field for which each society considered itself responsible, the force now on the field, and forces required to effect the desired end. Some of the findings of the committee were as follows: —

1. A great world-evangelizing movement is on.

2. Different missions differ widely in their judgment as to whether it can be pushed rapidly to a consummation.

3. The effort demands a large multiplication of trained native workers. Instead of five native laborers to one missionary on the average, as now, there should be not less than a score.

4. It would be impossible to assign missionaries throughout the non-Christian world according to any fixed ratio of population.

5. Each board should urge upon the churches it serves their field of responsibility and the special conditions of their situation.

The Committee on Reference and Counsel, the new committee appointed last year, and which is the active representative of the conference in the interim of its sessions, made a report which showed that there is a real field for such a body representing all the boards and speaking in their behalf as occasion arises upon matters affecting missionary work.

Other subjects discussed at the conference were the matter of salaries and furloughs, the religious situation in Russia, the Moslem problem as it concerns us today, the work of the Young People's Movement and the new Laymen's Missionary Movement, the latter presented by some of the men who are prominently leading in this new foreign missionary awakening. An important feature of both days was the devotional hour; one was led by Dr. Lloyd, the other by Mr. Speer.

Two matters of mission policy received not only general agreement, but such emphatic and repeated indorsement as make them conspicuous features of the accepted method today: (1) The increasing of a trained native agency. (2) The pressing of

greater responsibility upon the native church. The reason for magnifying both these features is the growing sense in the mission boards that the real work of evangelizing mission lands is to be done by the people of the land. They must carry the gospel to their brethren; they must build up the Christian institutions of the land. The work of the missionary, it is more and more coming to be seen, is first the work of preparation, then of co-operation. The Christians of each land are to be trusted to work out their own salvation and that of their country.

REV. EDWARD SACKETT HUME

BRIEF notice of the death of this honored missionary appeared in the last number of the *Missionary Herald*, the event occurring just as that issue was ready for the press. Some further reference can now be made to the life and work of Mr. Hume, who for a full generation has been identified with the work of the American Board in its Marathi Mission in Western India. Mr. Hume was born in Bombay, June 4, 1848, the son of Rev. Robert Wilson and Hannah Sackett Hume, who went to India in 1839. His father, after fifteen years of service, was returning to the United States in broken health with his family when he died and was buried at sea in 1854. Mrs. Hume settled in New Haven, where she brought up her family of children, her home being a center of missionary influence until her death in 1903.

Edward united with the Third Congregational Church of New Haven when fifteen years old. Entering Yale College, he was graduated from that institution in 1870. While teaching in the high school of Hartford he pursued his theological studies in the seminary of that city, graduating in 1875. He there decided to become a foreign missionary and the same year, June 21, 1875, was married to Charlotte E. Chandler, daughter of Rev. John E. Chandler, of the Madura Mission. Together they sailed for India, August 11, and were at once located at Bombay, which has been their home until their coming to America, in 1903, in impaired health by reason of protracted service.

Of the children of Mr. and Mrs. Hume, three are engaged in foreign missionary service, namely, Dr. Edward H. Hume, a member of the Yale Mission in China, residing at Changsha; Elizabeth, wife of Rev. Byron K. Hunsberger, of Bombay, in the Marathi Mission; and Catherine M., wife of Mr. O. D. Wannamaker, instructor in the Canton Christian College, China. A brother of Mr. Hume's, Rev. Robert A. Hume, D.D., is the well-known missionary at Ahmednagar, also in the Marathi Mission.

Mr. Hume was a man of marked ability and of unquestioned devotion to his work as a missionary. He won to a remarkable degree the esteem and affection of the native people, both Christians and non-Christians. He secured an unusual hold also upon the foreign population of the district of Bombay. The government officials were ready to receive him and to respond liberally to his appeals. He was able to secure gifts from Parsees, Hindus, Mohammedans, as well as English residents, in support of his educational and Christian enterprises. Men of all classes, including his missionary associates, bear witness to his unselfish devotion and his unflagging zeal.

As he was resting in this country of late it became apparent to most of Mr. Hume's friends, though not to himself, that his strenuous life had impaired his health, and that it would

not be expedient for him to return to India; but the end came sooner than any had anticipated. After some weeks spent in the Presbyterian Hospital in New York City, on January 10 he passed to his great reward. His remains were buried by the side of those of his kindred in New Haven.

While the matter of his return to India was pending, the church at Bombay sent a special letter to the Prudential Committee, testifying to their love for their absent missionaries. In this they said: —

"Mr. and Mrs. Hume are very dear to us. They loved us tenderly. They helped the growth of the church. They sacrificed their health and all to uplift the Indian Christian community. They educated our children, and the present status of the community is very largely due to the young people trained by them."

REV. EDWARD S. HUME

We are specially glad to add the following tribute to Mr. Hume by Rev. Justin E. Abbott, D.D., now on furlough in this country, who has been a close associate of Mr. Hume's at Bombay for more than a score of years: —

"My acquaintance with Mr. Hume began in December, 1881, with his cordial welcome as I stepped down from the steamer in the harbor of Bombay into the little boat in which he had come to meet me. For seven years I lived in his family. For twenty-two years I was in close brotherly association with him in the development of Christian work in Bombay. I rejoice in this sad privilege of bearing testimony to the value of his life's work, in its influence over the lives of thousands in India.

"According to his own testimony and as shown by his work, his ruling thought was to devote his energies to the elevation of the Indian Christian community. There were many agencies for the evangelization of non-Christians. Mr. Hume felt that the life work to which he was specially called was to build up in mind and soul those whom other agencies had brought to Christ. Following this idea he entered at once into the work of giving the children of Indian Christians in Bombay the best educational opportunities that lay in his power. He put his whole soul into the school, which gradually developed into the large institution for boys and girls that taxed his utmost strength of body and mind. Probably the large majority of Indian Christians in the city of Bombay today have for longer

or shorter periods felt the personal influence of Mr. Hume in their younger days.

"With this same idea he entered heart and soul into the development of the church life of the Christian community connected with the Marathi Mission. Ever like a brother to the Indian pastor, he loyally supported his hands. Never dictatorial, he constantly inspired the officers and members of the church to spiritual growth, wider Christian work, and manly self-support. Under the same impulse he came into loving, helpful relation with Indian Christians of every other church in Bombay, and it is within bounds to say that no missionary has ever been so widely loved by them or looked to so gratefully.

"This deep interest in the Indian Christians was not, however, in exclusion of interest in non-Christians. The gentle, sympathetic, cordial manner in which he met the Hindu, the Mohammedan, and the Parsee, high and low, was not without its deep influence; and many have been brought nearer the kingdom of God, and within it, by the impression his life made upon them and by his earnest appeals in public and in private.

"He was always accessible to man or child, always unselfish in his sympathy and help, according as the need may have been; and the love which this devotion to the people's good evoked is a plant that will long bear generous fruit.

"The sound of prayer that unknown to him passed through wooden doors and floors in the morning hour or far into the night, after days of self-sacrificing toil for the people he loved, betrayed to unintending listeners one of the secrets of his power in touching the deeper spiritual springs of the Indian people. The Indian Christian community of Western India is a body better educated, better equipped for life, nobler in character, deeper in spiritual power, because of the devoted life spent so generously in its behalf."

THE LAW OF THE KINGDOM

"THERE is no gain, but by a loss;
We cannot save, but by the Cross.
The corn of wheat to multiply
Must fall into the ground and die.
Oh, should a soul alone remain,
When it a hundredfold may gain!
Who saves his life, or cross doth shun,
Loses a hundred, holding one.

"And he who fain his life would spare
Keeps from the multitude their share.
Whenever you ripe fields behold,
Waving to God their sheaves of gold,
Be sure some corn of wheat has died,
Some saintly soul been crucified;
Some one has suffered, wept, and prayed,
And fought hell's legions undismayed."

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

RECORD OF GIVING

IF any one accuses us of always finding cause for gratitude in the financial statement of the month, we shall have to plead guilty. Be the figures high or low, ahead of those of the preceding year or far behind, there is always abundance of evidence that the spirit of self-sacrifice has not died out, and that thousands of Christians are bearing this work on their hearts. It is not thoughtless optimism, nor is it a scheming optimism that leads us to find ground for encouragement in the giving of each month. It is true that giving promotes giving and that success breeds success. Where the receipts are large we love to report them, so that all who share in the work may be cheered and others stirred up to give. But when this is not the case we do not allow it to blind our eyes to the many noble offerings that may be recorded. Naturally, too, our enthusiasm over the gifts coming to us is fed by the knowledge we often have of the peculiar circumstances attending certain donations, the spiritual experience lying back of the gift, the particular sacrifice made, the promoting cause of the gift, and many other things. It is as though the alabaster box of precious ointment were broken for us afresh every day. Our office is full of its perfume.

As for the month of January the churches have just about held their own, as compared with last year, falling a little short, it is true, but hardly enough to mention, being only $6.40. The Woman's Boards are $809.33 ahead, and the Young People $817.21 behind. Legacies, alas, continue to lag, the loss for the month being $6,281.89, and the loss for five months reaching the rather alarming figure of $16,461.75. Balancing the account for five months we are in arrears $3,766.50. Let all take hold to make a better showing next month.

THE FINANCIAL STATEMENT

RECEIVED IN JANUARY

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1907	$46,268.25	$18,265.12	$2,552.12	$6,211.76	$9,120.41	$3,186.12	$85,603.78
1908	46,261.85	19,074.45	1,734.91	4,614.73	2,838.52	3,145.12	77,669.58
Gain		$809.33					
Loss	$6.40		$817.21	$1,597.03	$6,281.89	$41.00	$7,934.20

FOR FIVE MONTHS TO JANUARY 31

1907	$125,983.87	$73,318.86	$6,373.85	$20,676.71	$42,233.26	$9,469.88	$278,556.43
1908	132,120.37	80,182.44	6,172.08	21,133.17	25,771.51	9,410.36	274,789.93
Gain	$6,136.50	$6,363.58		$456.46			
Loss			$201.77		$16,461.75	$59.52	$3,766.50

A REQUEST FOR PRAYER

As we look out over the world and ask ourselves where is the deepest need, where is the task depending most directly upon God, what shall we specially remember in our prayers, we are likely to reach the same conclusion that Jesus reached when viewing the world 2,000 years ago — "The harvest indeed is plenteous, but the laborers are few." The command, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest," is as pertinent today as when Jesus wandered about Palestine with his little band of helpers.

The fundamental need in foreign missions, as in every cause, is for men. Give us the men and we will do the work. Give us the men and the money is sure to come. If the secretaries of the Board could go before the churches and state that ten or a dozen thoroughly qualified young men, called of God for this work, were being detained in this land for lack of funds to send them out, we are confident the churches would respond speedily. There is scarcely a church among us, of reasonable size and means, which would not make a sufficient offering on the spot if a secretary of the Board could bring before them an approved missionary candidate and say, "This young man cannot go to the field unless his salary is provided."

We emphasize this need and ask for special prayer, because the opinion prevails widely that there are more candidates than the Board can send out. The fact is we are in desperate straits for recruits. With China opening before us in a wonderful way, with India awakening and Turkey reaching out for the gospel, we have been able to secure only three ordained missionaries this year. The Home Secretary has been the rounds of the theological seminaries, and this is the best showing that can be made. Of course some would like to go who are not properly qualified on account of age, or from physical or other reasons. The missionary is the most carefully selected man in the world. The class from which he is recruited is necessarily a small one. All these facts should be in our minds if we are to pray intelligently. Here is our need for ordained men: Turkey, 4; India, 1; Ceylon, 2; China, 6. The need for young women is even greater as to numbers. Putting aside all other special objects of prayer, we ask our friends this month to concentrate their petitions upon the greatest need. There *is* a harvest. There is also a *Lord* of the harvest. There are *Laborers* somewhere. Pray that they may be found and thrust forth.

HOW LEVI SPAULDING WAS CALLED

It is appropriate, after what we have said above in regard to the need of recruits, that we recall how some of the early missionaries were summoned to this work. The Bible tells us how such men as Abraham, Moses, Elisha, Isaiah, Jeremiah, Peter, and Paul were called. But modern missionary literature abounds in similar recitals, revealing the fact that God's Spirit is active today in seeking out suitable laborers for the harvest of the nations. One of the most graphic of these accounts is that of the famous missionary of the American Board, Rev. Levi Spaulding. It is the late Dr. William Goodell, of Turkey, who in his reminiscences describes how the call came to his friend Spaulding when they were students together at Dartmouth College. The story is as follows: —

"At one of those little but never to be forgotten prayer meetings, there was present a member of the senior class. He was a distinguished scholar, and excelled particularly in mathematical studies. As we did not in those days wait for much ceremony, and as we scarcely thought of what was due from a sophomore to a senior, we pounced upon him at once with such tremendous questions that he soon found his mathematics at fault, for he could not solve the principal problem, 'What shall it profit a man, if he gain the whole world

and lose his own soul?' He took his hat and retired, and some forty years afterwards, describing the scene in a letter to some friends, he said: 'I went out under a pine tree and gave myself up to God, and that pine tree (said he) will be remembered in heaven.' Yes, indeed, Brother Spaulding, and many pine trees will be remembered in heaven. And many such rocks and trees and old schoolhouses will be remembered there. From under that pine tree, where he groaned, and wept, and prayed, and gave himself to God, Spaulding went to that schoolhouse, 'where many were gathered together praying.' He came in looking as though he had never seen such a sight before. But he arose almost immediately, and throwing his spectacles back on his head, while rivers of water ran down his eyes, he brought out all the mathematics he ever knew, demonstrating every truth with more than mathematical precision, even with the power of the Spirit, so that every thoughtless heart in that crowded house quailed. Those were, indeed, the years of the right hand of the Most High. And I do not know that we were ever more honored of God as his instruments in doing good than during those blessed years."

CONGREGATIONAL SECTION OF THE LAYMEN'S MOVEMENT

A meeting was held in the Harvard Church, Brookline, Mass., on February 6 to organize a Congregational section of the Laymen's Missionary Movement for the New England district. The call was issued by Messrs. Charles A. Hopkins, Henry H. Proctor, and George E. Keith, and about seventy-five prominent laymen responded. The meeting followed closely the lines of the Chicago meeting described in the January *Herald*, and a similar plan of co-operation with the Laymen's Movement and the Board was adopted. A central committee was created with branch state committees, the Apportionment Plan was indorsed, and various lines of new missionary cultivation decided upon looking to bringing the appeal of the foreign work before every male member of each church and securing a gift from him worthy of the cause.

INTRODUCING DR. HAMLIN

Rev. Arthur S. Henderson, of Atlanta, Iowa, was so impressed with the value and readableness of Dr. Thain's sketch of Cyrus Hamlin in our Envelope Series for last July that he resolved to secure a reading for it in his church. He used this device. Pasting upon the cover a typewritten list of seventeen leading men in his church, he added the following: "Brothers all and severally: You are busy men and have little time to read biographies, perhaps little inclination to read missionary biographies. But here is one so brief and interesting, so full of life, and of a man who was a man indeed, that I feel sure you will read it with profit and delight. Please do so and mail it in a wrapper or a long envelope to the one whose name comes after yours. When Brother —— reads it he will please send it to me. Cordially yours, Arthur S. Henderson."

The copy was returned to him well worn, and many were the expressions of pleasure which came to him from those who read. Now this is a fine way of circulating missionary literature, and we hope it will be followed elsewhere. If a pastor could take such a man as Cyrus Hamlin around his parish and introduce him to his leading people he would consider it a distinguished honor and privilege. Why not introduce him through his biography?

HOME DEPARTMENT NOTES

The Old South Church, Boston, again comes to the front with the record collection of the year, amounting to just about $10,000. Dr. George A. Gordon's sermon the day the offering was made is reported to have been one of remarkable power. A canvass of the church was made by a committee headed by Mr. Henry H. Proctor during three weeks before the offering.

We hear splendid things of the working of the Apportionment Plan in New Hampshire, where Rev. William S. Beard, of Durham, is chairman of the State Committee. Good reports come also from Maine, the energizing officials being Rev. Carl M. Gates, of Saco, Rev. Raymond Calkins and Rev. Charles Harbutt, of Portland. Last year much progress was made in the West toward meeting the apportionment, so far as the American Board was concerned. Missouri is the first state to report the entire allotment for the Board as raised. Illinois was apportioned $45,000, and in 1907 raised $44,474. We have issued a leaflet on the Board's part in the apportionment, which we shall be glad to distribute.

We now have three distinct pastoral letters for use in working up collections: one for churches under the Apportionment Plan, one for churches not caring to name a definite sum, and one for pastors who prefer not to inclose leaflets and collection envelopes. All these are furnished free.

We have just received a check for $5,000 from Mrs. Russell Sage in behalf of the Arts and Crafts work under Mr. and Mrs. Hunsberger at Bombay.

CANDIDATES' CORNER

The heart talks we have with candidates in the preparation of their papers are a constant source of delight and spiritual profit. We mean occasionally to quote from such papers where no confidence is violated, and so we give what a recent candidate said as to his desire to go to China: "I want to go to China because of the great opportunity and the great need. China needs the leadership of Jesus Christ; the new China must bear the mark of his Spirit. With all sympathy with the old China, for its heavy religious, moral, and social heritage, Christianity must proclaim the presence of the Christ who fulfills and completes the old, and gives to all human life a new vigor and an abounding inspiration. Christianity I believe to be the only solution for the problems of the Orient and for the vast problem of intercourse between the Orient and the Occident. Only in a Christian Orient does the 'Yellow Peril' disappear. Christian missions seek to proclaim Jesus Christ so that men may hear his voice and acknowledge his authority. Missionary work aims to introduce men to the Master, to direct them as they seek to express their loyalty to him. The ultimate aim is a Chinese Christianity. To share in the work of bringing men to Christ and of training them to lead their brothers in his most holy service, this is my missionary purpose."

The Home Secretary has recently visited Union Theological Seminary and spent a delightful evening with the students. If any one knows of a more inspiring audience than 200 young men preparing for the Christian ministry and earnestly inquiring as to where in this wide world they shall place their lives, let him name it. For us these days in the seminaries are rare opportunities. Meeting the Union men at their informal Monday evening gathering, it was possible to get down to business in a very direct way. Following the address came personal interviews which ran far into the night and were continued all the next afternoon. The situation at Union is this: The senior class may not furnish more than one or two candidates, but the other classes contain a goodly number of men who hope to reach the foreign field under our Board or some other. On the whole we were greatly encouraged by the visit. An institution presided over by Dr. Charles Cuthbert Hall is certain to be alive with missionary interest.

It has been decided to hold the conference for new missionaries from May 28 to June 3, in the Board Rooms at Boston. All new appointees and approved candidates who expect to sail within the year are expected to be present. It is not too early to begin arranging school and other work with reference to attending this very important gathering.

FOREIGN DEPARTMENT

JAPAN TO AMERICA

OFFICE OF THE KUMI-AI CHURCH OF JAPAN,
OSAKA, JAPAN, December 27, 1907.

HON. S. B. CAPEN,

President of the American Board of Commissioners for Foreign Missions, Boston, Mass., U. S. A.

DEAR SIR: It gives us great pleasure to forward to you a resolution passed by unanimous vote at the last general council of the Kumi-ai churches in Japan, which met in Osaka from the 19th to the 22d of November of this year. We are also authorized to express our sincere gratitude for the generous assistance you have given us during so many years for the founding and upbuilding of self-supporting churches in the empire.

We need not say that the assuming of the whole responsibility of care over all the Kumi-ai churches, hitherto helped by your Board, in January of 1906, has given a great impetus to the missionary spirit of our churches. In fact we are witnessing a most active and successful evangelistic campaign carried on by the various churches of our order, which will, we trust, result in the largest addition of members by profession since the beginning of the work of your Board in Japan.

We believe your policy of encouraging the spirit of self-support and self-government has proved most beneficial. With the generous parting gift which you are contributing for three years, beginning from January of last year, together with a special fund of about equal amount raised by our churches, those weak churches hitherto helped by your Board are becoming self-supporting one after another, so that we hope most of them will have become self-supporting within another year.

We are glad that several missionaries of your Board are continuing to help us by becoming corresponding members of the Japan Missionary Society, or in connection with local churches. We are grateful also that several others are occupying important positions in the educational work.

We may assure you that most cordial relations exist between the American and Japanese workers. We hope your sympathy and interest will ever be with us in the advancement of Christ's kingdom in this country.

Believe us yours most sincerely and faithfully in the name of our common Lord and Saviour.

In behalf of the General Council of Kumi-ai Churches in Japan,

TASUKU HARADA, TSUETARU MIYAGAWA, TORAJI MAKINO, HIROMICHI KOZAKI, YOSHIMICHI HIRATA.

THE RESOLUTION

Resolved, That a committee of five be appointed to write a letter of thanks expressing our sincere gratitude for the many years' service of the American Board of Commissioners for Foreign Missions, and that the same be forwarded to the headquarters of the Board in Boston.

FAMINE CONDITIONS IN TURKEY

DURING the past three months there have come to the officers of the Board reports from nearly every part of the four missions in Turkey, indicating almost a general famine condition. Prices of the staple food stuffs have advanced in some places from one to two hundred per cent within the last four months. This has brought unusual hardship upon the missionaries themselves, who have a fixed allowance based upon the needs of ordinary years. Some of the missionaries are in actual distress on this account. Of the personal distress they do not say much, but they have written freely of the condition of the boarding schools under their care, in which advancing prices have exhausted the funds at their disposal for the year's school expenses. They cannot turn the children away in the midst of the school year, many of them having only impoverished homes to which they could go; and more of them have no homes at all. The distress also extends to the families of the native pastors, teachers, and Christian workers, whose salaries are inadequate to meet the actual living expenses of this year of famine prices.

The following are but a few extracts from the many letters that have come to the Rooms recently on this subject.

A missionary from Van writes: "Never have we seen such need and distress as surrounds us this year. The wheat crop has been a failure, and thus wheat is exceedingly expensive, being four times the price it was during the massacre year. Some live on a little bran mixed with water, others gather the bitter wild pears from the mountains, and still others are living on grass."

A missionary from Bitlis writes: "Wheat is extremely high and the ability of the people exceedingly low. With great suffering and liability of starvation looking us all squarely in the face, we have never known such sad conditions here before."

A missionary from Sivas writes: "The money that heretofore would buy a *kile* of wheat will not this year buy half a *kile*. We do not know how things are coming out with the boys' school, but God has helped us wonderfully thus far, although the money box has several times been empty."

A missionary from Harpoot writes: "We are troubled by the high prices. We do not know how we can finish the year. We are eating the most simple food, but money just melts away."

A missionary from Adana, Central Turkey, writes: "The crops for last summer are a failure, so that the majority of the people did not reap more than one-fifth of the wheat they had sowed. Many are without bread. A few hundred dollars would prove an immense relief. The prices have gone up to twice the ordinary figure. This is the case all over the province and causes acute distress."

A missionary from Mardin writes: "The cost of living has increased for all classes of people, including, of course, the foreigners. Help is actually imperative."

It has been suggested that there are probably many who would gladly contribute at this time to relieve, in a measure at least, the missionaries in Turkey and their imperiled work. It is evident that it would not constitute relief to divert money from the regular treasury of the Board for this purpose, because that would be only to take from the regular salary and support in order to give the same as a special. A few hundred dollars at once as a special for "the emergency in Turkey" will bring relief and joy to a great company of Christian workers there, who do not now see how they will be able to meet their daily expenses until a new harvest is available.

Gifts for this purpose should be sent to Frank H. Wiggin, Treasurer, 14 Beacon St., Boston, plainly marked, "For the emergency in Turkey."

FIELD NOTES

Gregorians Meet with Protestants in Turkey

There are signs in several quarters that the ancient Armenian Church and the Protestants are coming into more friendly relations. The influence of our Protestant churches upon the Gregorian church in Aintab has been noted once or twice within recent months. Dr. H. N. Barnum sends from Harpoot this interesting piece of news:—

"The Armenian Catholicos of Sis, the spiritual head of the Gregorian churches in the southern part of Turkey, being a native of one of our villages, has spent several days in this region. No ecclesiastic of his rank has been here for hundreds of years, and he was received by Christians of every name with almost royal honors. I have never seen such crowds as greeted him, and yet he is a modest man, and a man of unusual spirituality and strength. We and all our people joined the Gregorians in the welcome extended to him. He visited us and our school, and he was much pleased with our work and expressed his pleasure on several occasions. After he had been to the different departments, the boys and girls came together in Wheeler Hall, and he there made an admirable address, exhorting the students to make the best use of these opportunities. And he placed special emphasis upon the necessity that education should be thoroughly Christian. He said that education which does not develop Christian character is a harm and not a benefit. I hear that his sermons also have been truly evangelical. This is quite in contrast with the ordinary ecclesiastic, and I hope he will have left an influence that will be felt among the native churches."

In this connection an interesting fact comes from Van in Eastern Turkey of the recent death of the Armenian Catholicos of Etchmiadzin, the head of the Armenian Church. This man was much respected and beloved by the people. The Protestants planned to have a memorial service, and invited the Arachnort to take part in it; so, on the Sunday following a memorial service in the Gregorian church, a similar service was held in our mission church, at which the Arachnort and other Gregorian officials sat with our missionaries in the pulpit and took part in the service. The church was crowded to its utmost capacity, and this expression of good will and fellowship had a happy effect upon the people of all classes. So prejudice and suspicion are slowly giving way before a patient kindliness.

THE CATHOLICOS OF SIS

The New Era in Natal

Recent letters from Natal confirm the earlier reports of greatly improved relations between the government and the mission. The new governor, Sir Matthew Nathan, is commending himself by his course both to the colonists and to the natives. He has recently visited with his staff our mission girls' school at Inanda and the school under the care of Rev. John L. Dube at Phœnix, where he opened a new building for industrial work. His words spoken at both these places indicate his sincere purpose to make the best interests of the people his constant care. On November 29 word was received from the government that marriage licenses had been granted to two of the Zulu pastors; these were regarded as test cases, and the mission has now, after four years' controversy, succeeded in inducing the government to yield the point which it has so stubbornly insisted upon. It is confidently believed that the same rights will be granted to other ordained Zulus. The mission is greatly cheered by the attitude of the Zulu churches, and the government has come to a better appreciation of the character of these native Christians and has greatly modified its rulings in reference to the conduct of mission work among them. It is to be hoped that before long the restriction upon the establishment of independent Christian work, without the presence of a white missionary, will be removed.

The Bible in Bulgaria

Rev. Robert Thomson, of Samokov, calls attention to an interesting state of things in Bulgaria brought out by the report of the Bible societies working in that land. While the statistics do not show that mission work is growing rapidly there, these societies report that the sale of Scriptures is increasing constantly and rapidly. Mr. Thomson has been asked to put through the press another edition of the New Testament because of the astonishing fact that the previous edition of 10,000 copies, sold at eight and a half cents a copy, was disposed of in five months. He feels that there is undoubtedly great spiritual preparation going on among the people which is quite outside missionary work, though it is an indirect result of it. He declares himself as far as possible from being discouraged, though God's plan for the bringing in of the nation seems to be somewhat different from the plan of men.

Evangelistic Work in Canton

Rev. C. A. Nelson writes from Canton, December 3: —

"We are having union meetings here in the city, two days at each church. Last Friday and Saturday the services were at our church, when ten stood up signifying their intention to follow the Lord. Up to this time there had been no visible interest. Of those who arose two were girls from our school, and two were women we know, and who will join us; and two were men who had been attending our evening services. We worked a little harder, I think, than the members of the other churches to get a full house, and had 1,000 invitations printed and distributed a few days before. Then we printed hymns on a sheet for each day, so that each person had a sheet; this helped our singing. The services were most enthusiastic, and we thank the Lord for those who decided to become Christians. Tomorrow the meeting is inside the city, too far for our girls to go. We expect to have a week of meetings later on in our church."

What One Orphanage Has Done

Since the opening of the orphan home in Harpoot, Eastern Turkey, shortly after the massacres of 1895–96, no less than 1,400 boys and girls have been under its protecting care. Eight years ago, when Rev. George P. Knapp came to the care of this work, there were about 1,100 orphans; the number has greatly decreased, until at the present there are 328 orphans, of whom 188 are boys. The record of those who have

been sent out from this institution as teachers in various lines of work is most cheering, showing not only the vast amount of suffering that has been avoided, but that efficient, capable agents have been secured to engage in the social and Christian elevation of the whole district in which the institution is located.

Our German Allies in Micronesia

A brief letter from Mr. Hugenschmidt on the island of Ponape, dated October 3, gives a hopeful report of affairs in that island. Messrs. Weise and Seibold are occupying the station at the "Colony," with a cheerful outlook. Mr. Hugenschmidt occupies the Oua station, where there are 107 persons. The great tidal wave which swept over the Mortlock group led to the coming of 700 people from that group to Ponape, and of this number eighty were received at Oua. Mr. Hugenschmidt says that the school at Oua has seventy pupils, and the schools of the other stations are prospering. Both Ngatik and Nukuor have been visited, and Christian work is being maintained. Friendly relations exist with Henry Nanpei, a native leader, and Mr. Hugenschmidt writes hopefully of the prospect of the work in the Kiti district of the island.

The New Chapel at Kobe College

Thirteen years ago the mission school for girls located at Kobe, Japan, after twenty years of effective service, blossomed out into Kobe College. During the years since, in which it has grown in every way — in plant, equipment, numbers, and efficiency — it has rewarded the Woman's Board of the Interior, which has striven to make it a first-class school for girls in progressive Japan. A fresh day of rejoicing has come in the procuring of a combined chapel, library, and administration building, which has just been dedicated. The new building was made possible by a special donation of $28,000 from an American giver and a number of smaller sums, including 1,300 yen ($650) from Japanese alumnæ and students for the library. In all, $35,000 has been spent in erecting and furnishing the building, making necessary changes on the ground, and leasing an adjoining lot, utilized for an academy building, with ten recitation rooms, besides students' and teachers' waiting rooms. The architect was a German, the supervising committee were Americans, the superintendent a Japanese, and among the workmen were Chinese painters.

The address at the dedication exercises was by President Harada, of Doshisha. He reviewed briefly and clearly the modern development of women's education in Japan, and showed how happily this institution had led in each advance until it has dedicated a beautiful building and set a still higher ideal. But the most striking feature of the exercises was the music, under the direction of Miss Elizabeth Torrey. Chants, choruses, and antiphonal Scripture recitations were most admirably rendered. More than one foreigner was heard to remark, "I didn't suppose Japanese students were capable yet of such excellent musical attainments." In the evening the Library Society of the school gave an entertainment that was worthy of high praise, the star number being selections in English from Sophocles' "Antigone," the music for which was composed by Miss Torrey.

Space has been left on the grounds for a teachers' home, a gymnasium, and an additional dormitory. These are imperative needs, and $10,000 more would supply them. We are indebted to both Mr. Stanford and Dr. Pettee for accounts of this noteworthy event in the Japan Mission.

A Week's Campaign in Sholapur

At the last meeting of the Marathi Mission in India Rev. H. G. Bissell, who had just returned from his furlough, was set apart especially for evangelistic work in Ahmednagar and vicinity and for such service in other stations so far as possible. A begin-

ning was made at Sholapur. The work of preparation occupied a month. On Saturday and Sunday, December 14 and 15, public meetings were held in the city, at each of which Mr. Bissell preached. On Monday visits to the outstations were begun, with the help of the Sholapur missionaries and other workers. Dr. Beals was in the party to add the help of his medical work. Good congregations were found in all the places visited. Immediate results were marked and encouraging. Best of all, there came the stir of new purpose and expectancy to the Christians of the region. It is hoped this will be but the first of evangelizing campaigns in this and other districts.

Advance on the Sabi

Dr. Wilder reports that on his journey from his station in Chikore, Rhodesia, to look after the situation in Beira in Mr. Bunker's absence, he found at Umtali a Methodist missionary and his wife starting for work among the Jaris people and other tribes west of the Sabi. It was a pleasure to find a missionary going to live there, for the need is great; yet it was hard not to grudge him his chance to go in where we had prepared the way and had so long hoped to carry on work.

Jaris is only a short distance from Zike's Kraal, which Dr. Wilder and Mr. King visited last year, as reported in the *Herald*. It will be remembered that Tom Mapangasana, with others, volunteered to go over there and break ground for new work. Dr. Wilder found that they had not been idle. They had made three trips into the region about, including the Sabi valley, and they report an almost surprising result. Not less than 109 heathen publicly said that they wished to give up their heathenism. This does not mean that they are all good Christians yet or that they fully realize what their step means. Nevertheless it expresses a real desire for something better, and is capable of helping them on into the Christian life.

In one instance the whole population of a kraal took the stand that they would be Christians. It was the home of one of the young men who had been at Chikore for several years, and he is overjoyed to think that his old father has actually expressed a desire to become a Christian. After making all needed discount for this demonstration, and in spite of such discouragement as comes in training these undisciplined characters, it is a most significant fact that 109 heathen in their own homes, and in response to Christians who are their own kith and kin, stand up and express a desire to be believers. There is a terrific weight of responsibility resting upon somebody's shoulders. The missionaries are now working all day long and on all days. What more can they do? The figure with which Dr. Wilder closes his report is a telling one: "Think of drawing fish out of their native element, and then leaving them in the sun to spoil."

A Plea for Life

The Christians of the Satara station and district in our Marathi Mission in India, having heard that the question had been raised whether as a matter of retrenchment it might not be best to discontinue the Satara station, have written an eager letter to the American Board, begging that it be continued. They call attention to what has already been accomplished in that difficult field. The city of Satara is an old capital of the Marathi kingdom. Its founder is supposed to be the deliverer of Hinduism from the clutches of Mohammedan rule. It has, therefore, been intensely rigid in its defense of ancient rites and customs. Yet by the slow and patient processes of missionary work — street preaching, distribution of literature, medical service, etc. — a great change has been wrought. Instead of persecuting the preachers people now silently join hands whenever prayers are offered for their well-being. Where men would not allow a preacher to take water from

their water stand at the river, and jumped over his shadow when they happened to pass him, now they seek him not only for medical relief, but for help in settling their disputes and for comfort in their sorrows. When one of the earlier missionaries in the district was working at Wai, the people petitioned the government for the prohibition in their villages of liquor shops and Christian missionaries. Now we find the missionary at Wai, Mr. Lee, chairman of the school committee, and the people willingly sending their children to the mission schools. It seems to the people of this district that it is no time now to abandon a work which is just coming to its fruitage.

Celebrating an Anniversary

The twenty-fifth anniversary of the coming of Dr. and Mrs. Shepard to Aintab was duly marked on the 17th of last October. The celebration should have come on the 10th, but a telegraphic call came from Aleppo, and the doctor hurried off with the remark, "That patient's life is worth more than all this celebration." So the exercises had to be postponed till the 17th. Then the First Church, which accommodates more than three thousand people, was filled with an audience from all the nationalities and all the religions of the land, and many were standing in the yard and listening through the windows.

The speeches of the time were made by some of Dr. Shepard's pupils and associates in hospital work, a professor in the college, a prominent Catholic citizen, the head of the Gregorian clergy, who presented a silver pitcher on behalf of that community, and promised another of gold if the doctor would let them celebrate his jubilee. The amazing increase in the work of the hospital since its opening in 1883 was shown, and was attributed chiefly to Dr. Shepard's personal influence and efficiency. All the speakers dwelt upon the gift which had been made to the people of the land by one who would easily have earned a fortune there if he had used his skill simply to get gain. As it is he is a man beloved in five vilayets. Mrs. Shepard's service in the industrial training of the women of the region was also emphasized. Today there are employed in the linen embroidery work in Aintab alone 50,000 women, of whom 20,000 are Mohammedans. They add nearly £T.8,000 ($35,200) to the annual income of the city.

Dr. Shepard's reply to the addresses made a deep impression. It had the ring of the Apostle John's words of counsel to the churches he loved. (See The Portfolio.)

In the evening of the day associates in the hospital gave a dinner there to about fifty invited guests. The question was then raised of some lasting memorial of the anniversary, and in a few minutes a considerable beginning was made on a "Shepard Fund," to be used for a new hospital building or for an addition to the old building that shall bear the name of Dr. Shepard. The governor-general of the Aleppo vilayet has indicated his approval of the project, so a general

DR. F. D. SHEPARD, OF AINTAB

subscription can be opened for all classes of the community; he has also sent a petition to the Department of the Interior, asking for a decoration for Dr. Shepard.

The Church in Smyrna Writes

Mr. McNaughton reports that the revival of self-sacrifice, as shown in gifts, which has been marked in Sivas, Marsovan, and other places in Western Turkey, has appeared also in at least two important centers in the Smyrna field. In connection with the Thanksgiving Day service at Afion Kara Hissar, and following an outpouring of thanksgiving in prayer and praise, the great need of a suitable place of worship and a fit building for schools was pointed out and the opportunity of expressing thankfulness by gifts. The congregation had recently contributed nearly two hundred dollars to the purchase of the lot. That had seemed a generous amount to raise, considering the condition of the people; but they were ready to do greater things. Beginning with a young man who subscribed $22, the offering soon mounted up to nearly $400, and it is hoped will reach $600. The joy of these humble disciples of Christ in doing a really big thing was like that seen on the faces of the givers at Marsovan and Sivas.

On returning to Smyrna Mr. McNaughton found that the spirit of benevolence which had been gathering there for some time had burst into flame. The young men of the Armenian congregation had been considering the possibility of establishing a fund toward the partial endowment of the church. Dr. Tracy was able to render help here also in pressing the matter upon the church committee. The plan contemplated the raising of £T.200 ($880). It seemed an utter impossibility. What happened is best told in Mr. McNaughton's own words:—

"The church of Smyrna still bears the description given of it 2,000 years ago in the Apocalypse, at least in the particular of poverty. It seems never to have arisen from that condition, and perhaps that is its salvation. However, you will recall that the writer threw in the parenthetical clause, 'but thou art rich.' I always felt that to have been superfluous; now, however, I have changed my mind. The splendid way in which the congregation responded to a reasonable appeal shows that if poor in this world's goods it is rich in faith and good works. I need not unduly add to the length of this letter by detailing the process, but let me at once say that the £200 mark which seemed impossible has been passed, and £300 is now the watchword. This money must all be paid during 1908. It will then be invested in a way that will insure a steady income. The regular gifts of the church are not to be in any way lessened by this extra effort. The church is jubilant over the result, and we hope that the outcome may be a rich spiritual blessing.

"The Laymen's Movement, you see, is extending, and I trust that this is only the earnest of what is to come."

A New Epoch for Missions in China

Dr. Arthur Smith finds it increasingly evident that the Centennial Conference of China Missions held last summer in Shanghai is to mark an era in Protestant missions in that empire. As the dominant note of that gathering was unity amid diversity, its results appear in a much greater co-ordination of action than hitherto. Its large standing committees are grappling with the practical missionary problems, which are felt by all workers alike. Preliminary steps to a federation of most Protestant missions have already been taken in three different provinces; there is a prospect that other provinces will follow; although organic unity is not aimed at, such a result may ensue at a later stage. There is a relatively small and slowly developing movement for an independent native church, the exact significance of which it is difficult to measure. It seems to

be largely a reflection of present political conditions, and not likely to produce important results within any measurable time.

Those who have enjoyed opportunities for an extended observation, Dr. Smith declares, are convinced that in widely different parts of China there is a far greater readiness on the part of outsiders to listen to expositions of Christianity than was formerly the case; this is seen both at fairs and in street chapels. Men of intelligence also are more inclined to look into Christian books and to converse with Christian Chinese or with missionaries. While it is easy to over-estimate the importance of these signs, so far as they go they are encouraging. A fact of much greater consequence is recognized in different parts of China, namely, that the leaders of the church, both Chinese and missionary, are feeling their inability to cope with the new conditions, and are earnestly crying unto the Lord for a greater measure of his spirit to fit them for their arduous duties. Perhaps the largest problem concerning Christian education in China at the present time is how to save to the church the services of its educated young men and young women, who even before they are fitted for usefulness are often dazzled by offers made for their help in government schools and elsewhere.

LETTERS FROM THE MISSIONS

MARATHI MISSION

THE PLAGUE AGAIN

Rev. Theodore S. Lee sends from Wai this account of the desolation which has been wrought there by a recent outbreak of the bubonic plague: —

"Wai has just had another hard time with the plague. About eight hundred have died, and for the most part they have had no medical attendance. There was one young man, who had spent three years in a Poona hospital, who devoted himself most nobly to the sick. But he did not believe in inoculation, and finally succumbed to the disease himself. The surrounding villages have suffered as much as Wai, and the record for the whole Satara district has been between five and six thousand per week. Only one Christian died, and he was a weak boy who had been inoculated over five months before, and probably the dose had lost its force. Two others were attacked and recovered. Our faith in inoculation is well established, but the people are very cowardly, and have very strong prejudices against having anything that originated in a dead human body or in a sick rat injected into their own systems. Some have fallen by the roadside. In one place three children cried to their dead parents for bread. People so feared

AN IDOL AT WAI
Ganputti, one of the most popular gods in India

contagion that they pulled houses down over the heads of the dead rather than enter and carry them to the burning ghats. In front of our house an old father and mother sobbed day and night over the body of the last of their three strong sons, whom they hoped would be their support in their old age. Wood became so scarce that dogs and vultures crowded the ghats, and watchers had to stay by the flames to drive them away. One day there were six bodies lying on one corner waiting for wood to be brought, and in a few cases even Hindus buried their dead.

And the Rains

"The rains this year were more than twice as heavy as they have been in this part of the country for many years. For a month we did not see the sun, and during whole weeks it poured or drizzled. Many people had to choose between dying of plague in a dry house or undergoing severe exposure of soaking storms and a saturated earth. Many stayed in their houses too long; many died in the fields.

"All mission schools and others, with the exception of the station school, were closed. Every teacher and preacher who could be spared was sent to a place of safety. We ourselves took every precaution. We killed all our own rats, but the characteristic of diseased and infected rats is that they leave their wonted habitat and rush to adjacent houses.

The Hour of Opportunity

"The disease is gone from the city; but the consequent poverty and suffering, the widows and orphans, remain to be ministered to. We have come into tender and sympathetic relations with some, but we have been powerless to do what we might had we been physicians or had there been a doctor here.

"Many words of appreciation might well be spoken of the loving and courageous service enthusiastically given by our native helpers. The genuineness of their Christian manhood has been proved.

"While plague has been the most striking and prominent thing this year, it has not been all. We have been to some villages almost every week. The village schools are in better condition than they have been for many months. We expect some graduates from them to enter the station school as well as more to enter. Incidentally I have had a little to do as a member of the District Local Board, as chairman of the Municipal Schools Committee, and as a member of the Managing Committee. We have made some calls and received more. Several have hinted and asked that we start a high school here. It would be a needed and good service if the way could be opened."

JAPAN MISSION

EXPLOITING A FESTIVAL

Rev. C. Burnell Olds writes from Miyazaki of the recent great festival there and how the missionaries took advantage of it: —

"The Jimmu Tenno festival, which has occupied the central place in the thought of all Miyazaki in particular and all Hyogo in general for a twelvemonth or more, is now a matter of history, culminating the 10th of November. The celebration was held primarily to mark the completion of the new shrine which had been planned as a fitting memorial of the first emperor, not only for Hyogo, but for all Japan.

"The result of the skill of the architect and the builder is an unusually happy one. Following the ancient style of building, for the most part only carefully selected cryptomeria wood was used in the construction, and this was left in the natural finish, unpainted and unvarnished, with trimmings of hammered brass. Everything is in perfect taste, and the effect is of chaste and dignified simplicity.

One Attraction

"But the shrine itself had little to do in connection with the festival ex-

cept as furnishing the occasion for it. The presence of the crown prince for three days out of the three weeks that the festival was in progress was the central feature of the occasion. But for the patronage of His Royal Highness, the elaborate preparations of months, the renovation of the town architecturally, the newly inaugurated electric light system, the admirably conceived and successfully executed educational exhibit, and the industrial exhibit also would have been seen and enjoyed by but a comparatively small number. As it was, however, the place was filled to overflowing, and the usually quiet town of 15,000 people became for three days a metropolis of 80,000 or more, among them some 20,000 school children who came with their teachers from all parts of the province.

"Many impressions of this somewhat remote inland festival might be recorded that would be of interest, such as the reverential and quiet manner in which the people received their prince, the orderliness of the crowds, the universal hospitality, and the absorption of interest of the raw countryman. But it would be of little value to dwell upon them.

And Another

"From the point of view of the Christian missionary the festival was of more than usual interest. First, in that for months previous it effectually interfered with all forms of aggressive Christian work; and secondly, for the large number of people that it brought into immediate contact with ourselves in our home during the high days of the celebration. The missionary's foreign house is always a matter of interest to strangers from the interior. Knowing this to be so, we planned things so as to make of the circumstance an evangelistic opportunity. We deliberately invited the public, whoever was so disposed, to come and see the house during the festival. The invitation was circulated by means of two or three billboards in prominent places and by giving out leaflet tracts, on which the invitation was mimeographed, at an Okayama orphanage concert the night of the prince's arrival.

The Gateway of Curiosity

"Then the people came; sometimes singly, but more often in groups of five or ten, or, in the case of school children escorted by their teachers, in companies of from twenty-five to seventy-five. We kept a record of the visitors so far as we could, and at the end of five days there were nearly five hundred people registered, and there were many more whose names we did not get. The plan was simple. First, to show them the ground floor living rooms, with their various attractive features, among which the piano was always of first interest; then, after taking them through from room to room, finally to end up in the Japanese reading room, where a variety of papers, books, tracts, Bibles and portions, and a large array of pictures, illustrative of the life of Christ and of the development of Christianity, had been carefully arranged beforehand. Here a crisp, informal talk of ten or fifteen minutes was given to each group of people in explanation of the salient points of Christianity, illustrated by the pictures on the walls. The talk concluded with an invitation to buy some book or Bible portion, and a number availed themselves of the opportunity. Then, on leaving, each person was handed a simple tract, and was asked to call again at his convenience.

"It was a simple form of evangelism, but it gave us all strenuous work while it lasted, and who knows but it was as effective as any form of evangelistic effort that we could have expended? A Bible seller sold several hundred Bibles and portions on the street during the festival, but aside from that there was no special evangelistic effort made. It was a Shinto festival, and people did not come to be evangelized.

Yet many a seed was dropped by the wayside which perchance may take root and grow."

IN ETCHIGO

Rev. J. D. Davis, of Kyoto, has made a recent trip to Niigata and the region roundabout, traveling 13,000 miles by rail and 125 miles by jinrikisha. He sends us this account of what he saw in the province of Etchigo: —

"A recent tour in the province of Etchigo reveals the fact that the people in this bigoted Buddhist stronghold are ready to listen to the gospel message, and that some are ready to welcome it and believe.

"The seed which has been so faithfully sown from Niigata as a center for the last thirty years has taken root, and a rich harvest can be reaped there if sufficient laborers can be put into the field. In a province as large as the state of Connecticut, with a population of nearly two millions, largely found in towns and villages of less than ten thousand people, there are only two missionary families and ten or twelve Japanese workers, all told. There are four or five Christian teachers in government schools, in places where they are often the only Christians in the vicinity. Scattered up and down through the province are homes of students who have become Christians in schools which they have attended, thus making openings for workers to enter in and do Christian work.

Teaching a Teacher

"The writer had a unique experience in an interior town of 6,000 people, where, save for a small meeting some twelve years ago, no Christian service had ever before been held. A Christian physician in this place arranged for meetings to be held in the academy and in the larger common school building.

"The principal of the academy welcomed us in the academy building and introduced me, and I spoke to 200 students and a dozen teachers in the afternoon, and in the evening I spoke again in the large room of the other school to over a thousand hearers; and after this meeting about thirty teachers of the two schools gathered in a large room and we had an hour of social converse together. The next morning the principal of the academy and the teacher of English came to our hotel, and we talked about Christianity. I found that the teacher of English was greatly troubled. He said he believed in God, and had tried to pray to him; that he had a Bible and studied the words of Christ; that he had no trouble with the miracles, but that he was troubled to believe that Christ was the only Saviour. Are not Shaka and Confucius also saviours? It was nearly time to start away, and I could only tell him briefly that Shaka and Confucius were great teachers, and that there was much of truth in their teachings; that Christ was also a great teacher, and his teachings were superior to those of the others, but that the great secret and power of Christianity was not simply the teaching of Christ; that he was more than a great teacher,

A VILLAGE STREET IN JAPAN

more than a great model, that Christianity was Christ himself, the all-sufficient Saviour from sin; that through his Spirit the living Christ would dwell in us as our spiritual life and light and guide.

"I wrote down some Scripture references, and asked him to read them and Christ's words about himself and the faith which saves, and left him. A few hours later, as I was waiting in a teahouse at a railroad station to take the train for my evening appointment, in came this man, saying that he had looked up those passages and had decided that he must come to a decision at once, must see me again. He had left his school and come eight miles in the rain over a mountain road. I had twenty-five minutes before my train came, and we sat on the mats together and read more of Christ's words from his English Bible, and talked together and ended with prayer, and he made one of the simplest, most touching prayers I ever heard. I went on my way, and he returned with joy and, as I hope, to witness for Christ in that town. Here was a man who had been troubled for months, and no one within fifteen miles who was able to help him.

"This province needs more missionaries. It needs two ladies to work for the 1,000,000 women in the province. It needs scores of Japanese workers. It needs more money for touring work and to put evangelists into these waiting fields. It needs prayer for the work and the few workers, and that the Lord of the harvest will send forth laborers into his harvest."

MISSION TO THE PHILIPPINES

THE DELAYED "OUTLOOK"

Rev. Robert F. Black's Outlook, which did not arrive in time for the February *Herald*, made its appearance soon after that issue was in press. It is too good to leave unpublished; as it has the form of a letter, it easily fits in to this department: —

"The outlook for our mission in the island of Mindanao for the coming year, 1908, seems very hopeful to us who are on the field. In the first place both Mrs. Black and myself feel strong in body, and know the strength that the Almighty can give to the spirit. The lessons we learned while away in the mountains of Luzon, seeking health, will enable us, we hope, to keep ourselves in good working condition. With the clearer sight which our years have given us we can see the strongholds and discover the weak places in the foes' position. Definiteness of sight makes it easier to take a sure aim.

Obstacles

"The universal enemy of man, sin, is more clearly seen than ever before. Every mission has that foe to fight, and the outlook for all is about the same: a fight to the finish, no quarter asked or given. Our ecclesiastical foe, Rome, for foe she surely is, has begun to awake to her opportunities here as never before. In Davao she is holding things down with a strong hand, stronger apparently than ever; but her grip is galling to the awakening people. They are restive and resent the manifest tyranny of the agents of the Roman Church. While they are not yet inclined to come to our mission, many of them are disgusted with Rome. So the outlook right around us is better. The break is bound to come. O that we may be ready for it when it comes! The Roman Catholics have re-enforcements, and are likely to receive more. We shall need more workers.

Encouragements

"In some of our outstations we have a great deal of encouragement. New fields and new homes are opening to us. Men that looked upon us as mere adventurers, intruders, easily to be frozen out, are now beginning to look upon us as a permanent fixture, a neighbor, and not so bad, after all. We are glad to be tolerated, for that means that men are giving up the Romish spirit for a better one. New

friends and new homes to enter make our opportunity for evangelization. More literature has been put into the hands of the people the past year than ever before. This coming year we shall look for the fruit. The prospect is very pleasant.

The Best Outstation

"In our best outstation, Santa Cruz, we find our most beautiful prospect, for here we see surely the crystallizing of the gospel into its characteristic forms of beauty. Here quite a number of the principal families are with us, and look to us as 'pastor.' Here they are studying the Bible, and the light is beginning to shine out in their faces, the light of a better understanding of God's Word. There is also the look of a strong desire, and in some a purpose to do God's will. The feeling of unity, before so sadly absent, is now manifest, the willingness to do for others, the desire to lead others to a better understanding of the gospel.

"If the story of the big Spanish Bible in Angel's house could be fully written, it would be perhaps as wonderful a story of evangelical work as could be read anywhere. Men go there from Davao, when they will not come to the mission, and read with Angel that book. Several new homes are open to us now as a result, in towns twenty or thirty miles from Santa Cruz. There are young men there who are beginning to spread the news. One went up the east coast 130 miles and took along some Bibles. He sold seven pesos' worth ($3.50). Yes, the prospect is pleasant in Santa Cruz.

"But there are unpleasant prospects too. We are almost alone in a great island of the sea. We have to contend with unenlightened Romanists, most determined opposers of progress. We have fanatical Mohammedans and savage pagans, and, most terrible of all, the agents of the evil one, men of every nation who have sold themselves to sin, who will fight for their master even more determinedly (shame on us!) than we fight for the Saviour of mankind. Re-enforcements, together with re-enforcing prayers, are needed to brighten the prospect for 1908."

FOOCHOW MISSION

HOME MISSIONS IN SHAO-WU

Rev. Charles L. Storrs, of Shao-wu, reports the forming of another Home Missionary Society in China:—

"The noteworthy event of our annual conference with the pastors and preachers of our great parish was the formation of a local home missionary society for Shao-wu and its bordering towns and cities. Contrary to what seemed to me a cold reception of the idea when I first broached it to the pastors, the plan when clearly set forth aroused much enthusiasm. An afternoon was given up to its discussion. A society

REVIEW OF LOCAL OLD STYLE MILITIA, SHAO-WU, 1906

was formed wholly of and by the Chinese brethren, the president and treasurer being laymen who previously had been quietly supporting work at two places. None of the officers or executive committee receive any missionary money. All are devoted men. The voting membership is made up of self-supporting churches and individuals, a gift of five dollars entitling one to a vote on the conduct of affairs for the ensuing year. The society on its birthday received over two hundred dollars for its first year's work, only thirty dollars of this is foreign money. Of course we missionaries wished individually to have a finger in the pie. With a smile fathering this society ought to mean much in the coming years for the development of the kingdom in and about Shao-wu. More and more of the responsibility for such growth can be made to rest where it ultimately must, with the native church. The support of our evangelist pastor and three of the preachers, which heretofore came through the Christian Endeavor Societies and individuals, will be taken over by the new society which will look to the same sources for some of its income.

At Sunrise Indeed

"Another cheering thing about the annual meeting was the daylight prayer meeting on the last day. As the gray dawn stole in and filled the bare little church, at nearly all the seats could be seen kneeling figures, who had been there for an hour in steadfast communion with the Giver of all good. Then the president of the new missionary society asked a hearing for a few words. He proposed not only praying, but promising and doing. The upshot of it all was a written list of some scores of names of those promising to do personal work the coming year, with a number 1, 2, 3, etc., following each name, indicating the persons whom they had definitely in mind in making the promise to pray and work for such. This movement was an entire surprise to the foreigners, only one of whom was present.

Presbygationalism

"We have no very definite church organization in our great parish. The polity, if such it can be called, comes much nearer Presbyterianism than traditional Congregationalism. Next year, if in accordance with my suggestion the preachers, pastors, and delegates decide upon some definite ecclesiastical customs and procedures, I anticipate that they will hardly be Congregational. The executive session, on the day following the close of the open sessions, seems tacitly to have assumed increasing importance. Any interference with its decisions, either by churches or individuals — even the missionary may not be wholly exempt — is more or less resented. It's like a presbytery, isn't it? Well, if China have the kind of church the Spirit leads her to have, even if no chips of Plymouth Rock can be found in the structure."

THE WIDE FIELD

AFRICA

THE GROWTH OF A HALF CENTURY

The Missionary Review of the World for January draws the contrast between 1857 and 1907 in the work of one missionary society in Egypt:—

"The Board of Agency for Foreign Missions in its report to the General Synod of the Associate Reformed Church of North America at its meeting in New York, May 14, 1857, said in reference to work in Egypt: 'With regard to the mission at Cairo, we have nothing of much interest to report. As there is a considerable number of English residents and travelers in the city during most of the

year, with a view to their benefit a regular service has been kept up on the Sabbath; and in this way our brethren have had the opportunity of preaching the gospel to men of different nations. For the benefit of the natives Mr. Barnett has from the first kept up a service in the Arabic language; and Mr. McCague has prosecuted the study of the language so successfully that he is now prepared to take his part in the exercise. As yet the number of natives who attend upon this service is small, and it is not our privilege to report any instance of conversion.'

"That was fifty years ago. Not a convert! Today there are 9,349 converts in Egypt, with a Protestant community of 35,058. Then there were no native workers; now there is a native force of 585, and the natives themselves contributed during the past year to the work of the United Presbyterian Church a total of $145,117."

KOREA

THE SITUATION NOW

The Methodist Episcopal Church is pressing upon its people the exceeding importance of developing its mission work in Korea just now. The January issue of *World-Wide Missions* makes a feature of this appeal. Among "some estimates of the situation" appears this testimony from P. L. Gillett, secretary of the Young Men's Christian Association at Seoul:—

"At present Korea is a heart-broken nation, and, what is of still greater significance, it is awaking to an appreciation both of its condition and the causes therefor. Travelers and students from other nations are saying and writing harsh things about Korean weakness and corruption, but their words are as soothing salve compared to the bitter things which Korean preachers, lecturers, and public men are saying to Korean audiences. The nation is being criticised and searched to its very heart; and with a humility and teachableness of which there are few parallels in history the people are trying to learn their lessons and become strong. The eagerness with which they flock to the churches and to all modern schools and places where they can learn the lessons which the West and Christianity have to offer is marvelous. Missionaries and Christian Koreans are the leading and most popular men in the country. This remarkable attitude of mind on the part of the nation might be considered as somewhat superficial were it not accompanied by a widespread study and purchase of the sacred Scriptures and by far-reaching and deep-searching spiritual revivals, in which confessions of sin which are horrible in detail and extent are frequent. Already the Christian Church of Korea is said by many to be the largest, the best organized, and the most powerful factor in the life of the nation."

THE PORTFOLIO

The Help of Song

The importance of hymns and hymn singing in early mission work is seldom realized except by those actually engaged in it; by others this is generally looked down upon as a cheap and showy substitute for realities. M. Coillard attached the very greatest importance to it, as hardly second even to preaching where primitive savages were concerned. Not only is it attractive in itself (which preaching seldom is), and also a valuable instrument of discipline; but more than anything else it kindles a motive to action, and enables the native to *hold fast the form of sound words.* What the missionary has to do is to substitute right conceptions for wrong ones; and there are really only two ways of

doing this, namely, by example and by constant repetition.

Music, true music, fitted to right words, not only conveys the idea acceptably (a great thing in itself), but it rouses something of the right feeling long before the ideas are fully grasped and inseparably connects the two in the memory, and gives to the natives for the first time a source of enjoyment which uplifts instead of degrades them. To the very end he was constantly translating and adapting the most suitable from French and English sources (German he did not know), not only in order to give dignity and beauty to public worship, but to spread the gospel. One of his favorites was the hymn for Trinity Sunday, "Holy, Holy, Holy," which he translated into Sesuto.

He had the greatest faith in the power of Christian song to uplift a people, and by that he understood not only "spiritual songs," but also secular ones, if they were the offspring of Christian hearts and minds. It distressed him to hear the herd boys and reapers singing sacred words irreverently (for the Basutos, like sailors, often sing at their work); and so he and his friend, M. Mabille, wrote many little ditties of daily life to popular airs, which were quickly caught up by the children, and took the place of the heathen chants which for them had only unhallowed associations.

From C. W. Mackintosh's "Coillard of the Zambesi."

Even the Sleep Was Snatched

We walked back to camp and rest. To rest but not to sleep until after the small hours of the new day had come, for I was among the brethren and the events of the day had to be discussed in the family circle; and owing to the proximity of the houses and their manner of construction this conversation was common property to all in the neighborhood who happened not to be talking themselves. Then the unusual events of the day had evidently "got upon the nerve" of the village dogs, and a bullock tied just under an open window of the church seemed to have a very severe attack of asthma, and breathed in a most audible manner.

Added to these, the cares from without, those which pressed upon me from within effectually banished sleep. I soon found that I was not the only occupant of the church. A digger wasp had its nest in the corner, and periodically during the day came with its ration for its young, and digging away the dirt entered its burrow, deposited its load, came out, neatly covered over the entrance, and was off after the next meal. In the roof a family of young squirrels, while sharpening their teeth on the timbers, managed to keep the table and other articles of furniture well covered with dust and dirt; but it was not until dark that I discovered how well inhabited the church was. No sooner had night fallen than a colony of rats put in appearance and began to investigate the unusual proceedings. By dint of repeated attacks upon them during the night and a most careful protection of everything edible I managed to save from harm everything except the leather band inside my hat, a good part of which was eaten away. They frequently showed great interest in the bed on which I lay; but by keeping a light burning and hanging my hat up in the middle of the room by a string let down from overhead, I managed to evade further loss, except the incidental loss of sleep.

From letter of Rev. Charles S. Vaughan, of Manamadura, India.

The Beloved Physician

If one who did not know me had listened to what has been said about me during the last two hours, he would think that Dr. Shepard must be some great man; but you and I know that it is not so. A farmer's son, I grew up as an orphan. I finished school with great difficulty. I have not marked intellectual ability. Yet this great

gathering on a busy week-day afternoon must have a reason. I know that this reason is not I myself. It is one greater than I am — God and his love. For one who knows how God loves men and how Jesus has saved us, not to tell others about that love is impossible. Because I have understood a little of that love, I try to let others know about it. This is the purpose of my life. I did not come to this country to make money or to win a reputation. I came to bear witness to this, that God is love. And if by my work or life I have been able to show this to you, I have had my reward, and for it I thank God. The reason why the world has not yet been set free from its ills and diseases is not that the necessary medicines have not yet been found; it is that men do not love each other, and that the rich are not willing to use their money for the needs of the poor. I beg and counsel you to know that God is love, and to love each other in deed and in truth.

From Dr. F. D. Shepard's response at the celebration of the twenty-fifth anniversary of his arrival in Aintab.

A Dressing of Dirt and Cobwebs

Recently I had a most interesting case, where a man had been torn by a tiger — not dangerously — but when at last I had persuaded the friends that delay was more dangerous than any risk of "taking the wind," and refused medicines to two embassies, and they at last brought him in to be seen, I found that all the wounds had been filled with dirt and cobwebs to stop the bleeding, and an arm so tightly ligatured to "stop the poison ascending," that I had a bad two hours then, and he many bad days to follow. The house servants let him sleep in their quarters, and he had the grit to break off opium smoking while being healed, largely I felt because under God the *analogy between Satan and that tiger so laid hold of him.* Tigers very seldom come near our vicinity, but this creature was but three miles away, at a mountain hamlet where we went by night not many months before and were able to save two young mothers and a baby, so we are hoping much for a lasting influence there with this double opportunity.

By Dr. Mabel Harrington, of Ning-taik, Fukien Province, China, in "Mercy and Truth."

The Tender Mercies of the Wicked

One very sad thing was when a wicked old heathen father dragged away from our care one of the schoolgirls whom my native woman and I were nursing night and day through typhoid fever with hemorrhages. She and her mother had pleaded in vain. The neighbors, he said, laughed at him for not "taking care" of his own child, and it couldn't be helped if she did die; and, too weak to turn in bed alone, she was tied, sitting up straight, into the sedan chair. It was not as if he had a home where she could have even Chinese care — *seven* in the squalid room, *four* in her bed — so she lay till she died. Is it, perhaps, even harder here than in the home land to differentiate between the sinner and the sin? At the time I would have liked to see that man thrashed; it was later that a message from a friend made me think of praying for him specially. It is so terribly hard to see the innocent suffering in hundreds for the cruelty and selfishness of those who should most care for them.

From same source as preceding quotation.

Entering into Their Labors

I count myself very fortunate to have been able thus early to get acquainted with the work and workers at another of the most important centers in this mission. The audience of 2,500 men and women which greeted Mr. Hicks Sunday afternoon gave eloquent witness to the faithfulness of our fathers. The theological class of twelve men, the best in the history of the seminary, proves the wisdom and power of educational missions. The Educational Club of over one hundred members, all of whom are college graduates, is a force of inestimable power in lifting a degraded population.

The kingdom of God is making real progress in these parts. The contrasts on every hand between those who have been influenced by the upward calling of God in Christ Jesus through the various forms of missionary activity and those who have not are so great that they defy description and imagination. There is something very inspiring to a young missionary in finding the responsibility for the supervision and extension of work, of which these facts are but suggestions, gradually slipping onto his shoulders. It makes a new missionary thoughtfully industrious as he goes about his language study.

From letter of Rev. F. F. Goodsell, of Aintab, Central Turkey, after accompanying Secretary Hicks to Marash.

A Missionary, a Mule and a Boy

After service I started on my homeward journey. I had sent a boy with a trap and mule on to Thwing's Post to wait for me. He had to go a long way round, while I took a short cut across the hills near where the last of the native rebellion was fought out. I covered the eight miles to Thwing's Post in a little over two hours, and rejoiced to see the mule grazing near the store, and the native boy going out to get it and harness it up for the rest of the journey. And Stanger only fifteen miles away. We ought to get there before dark. The boy walked up to the mule, and the mule walked away. The boy increased his speed. So did the mule. The boy ran. And the mule ran. I ran in front of the mule and waved my stick. This seemed serious to him, so he stopped and began to eat grass as if nothing had happened. Then the boy came up to him again, but he kicked up his heels and off he went. I ran ahead of him again, but he took in a little more of the veldt and determined to pass me. I ran, and in desperation threw my stick at him. He simply trimmed his sails — I mean his ears — a little closer to the wind, fixed his eye on a distant hill, and sailed serenely on, oblivious to doctors, or sticks, or any other trifling impediment which might try to get in his way. I sat down on an ant-hill to watch and see how a Zulu boy would catch a Zulu mule. But I didn't see, for as they went over the crest of the hill the mule was still in the lead, and the boy was following close at his heels.

Then my conscience began to trouble me for sitting still while the boy was trying to catch our steed all by himself. So I arose and followed to see if I could be of any assistance. But when I got to the top of the hill and looked over into the next valley no boy or mule was to be seen. I asked an old woman whom I met where they were. With a long harangue and extravagant gesticulations she finally made me understand that they were not in sight, but had gone on around the hill half a mile away along the path to Mapumulo. My own observation assisted me to believe her statement.

As the mule was going toward his stall, and was going twice as fast as I would care to go, I decided not to catch up with him and the boy. I therefore sat down and took a rest. Then I went up to the top of a high peak near by to see how it would do for the foundation of one of those sanatoria in the air that I was telling you about some time ago. From the top I could see most of the way back to Mapumulo, but I could not see the mule and the boy. I could see where Mapumulo was, but could not see where the mission house was for the hills. I could see over to Esidumbini and Umvoti, but it was too far to distinguish the mission houses. I could see the trees about thirty miles away over at Noodsberg. And to the north I could see Untunjambili thirty miles away, where the church of Norway Mission is. I decided that it would make a beautiful place for an open air sanatorium for consumptives — but I couldn't see the mule.

The sun was sinking; it would soon be dark; no mule was in sight, and Stanger fifteen miles away. I retraced my steps to the store in the belief that the mule by this time was nearing his stall at home, and would not favor me

with his presence that day. So with a sigh of unrelief I picked up my handgrip and started on to Stanger.

As I was passing over the crest of the last hill before losing sight of the path, I turned and cast one long, longing, and searching glance over toward Mapumulo. And was that a speck moving? I believed that it was. Then I sat down and watched awhile longer. Yes, I was sure that it was moving, and it did look like a mule galloping, and with a boy on its back; I was sure that it was my mule and my boy. And then I retraced my steps much pleased with myself, and with the mule, and with the boy, and with the world in general.

When I reached them the boy was hitching the mule to the trap as if nothing had happened, and seemed entirely unruffled. He remarked, "I am afraid that the mule may give out before we get to Stanger." He didn't seem even to have lost his temper in his wild chase halfway back to the mission station. These Zulus may be lacking in initiative and in some other points, but they can show most whites points in patience and doggedness of purpose along some lines of action. He would have simply gone on until he caught that mule, no matter where it took him. It is a trait that will make the Zulu race a powerful factor in the history of South Africa sometime.

We reached Stanger without further adventure, and I arrived in Durban at ten o'clock Monday morning, and found the dispensary full of impatient patients. I resumed my daily duties, and the world moves on apace.

From Dr. J. B. McCord's "Medical Missionary Review," September 26, 1907.

THE BOOKSHELF

Centenary Missionary Conference Records. Edited by the Centenary Conference Committee. Shanghai: The Methodist Publishing House. Pp. 823. Illustrated. Price, $3.50, Mexicans; postage extra.

Into this compact, well-printed volume have been gathered all the papers and resolutions presented at the important Shanghai Conference, together with full reports of discussion and tables of statistics. The book is enriched with photographs of missionary veterans, conference officers, speakers, etc. It will enable the English-speaking world to see what an epoch-making event for Christian work in China was the great conference whose doings this volume preserves. One realizes in turning its pages how broad was the reach of this assembly and how useful will be the record of its deliberations. The first part contains the papers and memorials presented under the several headings that indicate the great departments of mission work. Part two comprises the discussion upon these papers and the resolutions adopted. Part three, which is a virtual handbook of mission work in China, gives the full tables of statistics, a directory of the missionaries in attendance upon the conference, and a valuable index of the material of the book. If the work cannot be otherwise obtained it can be found with the Methodist Publishing House or the Presbyterian Mission Press at Shanghai.

The Continent of Opportunity. The South American Republics: Their History, Their Resources, Their Outlook, together with a Traveler's Impressions of Present-Day Conditions. By Francis E. Clark. New York: Fleming H. Revell Co. Illustrated. Price, $1.50 net.

Into this volume Dr. Clark has incorporated a number of articles written by him for several American journals and magazines during his recent four months' tour in South America, together with much other material written especially for the book. Besides the treatment of South American affairs there are two particularly good articles on Panama. Readers of the *Missionary Herald* have had a taste of what is here to be found through the appearance in the August number of our magazine of an

article on Protestant missions in South America, kindly furnished us by Dr. Clark from his forthcoming volume.

Francois Coillard. Enfance et Jeunesse. 1834–1861. Par Edouard Favre. Paris: Société des Missions Evangeliques.

The missionary society which sent out Coillard to Africa, and on whose roll of heroes his name shines conspicuously, has honored itself as well as its missionary in publishing this volume. As will be seen, it covers only the earlier portion of his life, carrying him through his youth and preparation and leaving him just as he begins his missionary life. It is not a French reproduction of the fine English biography of Miss Mackintosh, already reviewed in the *Herald*, but a fresh study of those sources, in autobiography, private journal, and correspondence, through which Coillard wrote his own story. As a specimen of the printer's art the book is exquisite. It is to be supposed and hoped that this volume will be followed by another, carrying the life work to its earthly close.

A second edition of the "Chinese Hymnal" prepared by Drs. Blodget and Goodrich, and with Messrs. Goodrich and Tewksbury as musical editors, has just come to The Bookshelf. The first edition was printed in 1895; the second was just coming from the press in 1900 when the Boxer cyclone swept the city of Peking and destroyed the whole edition with the plates. The edition which now appears is therefore practically a new book, with many omissions and additions which the progress of the years has suggested. It is impressive to look over the index and see the titles of the dear and familiar English hymns, and then to turn to the corresponding pages and see the Chinese text beneath the appropriate tunes. The great hymns are here and the fine tunes, including many of the new and more musical settings; there is an exceptionally large number of children's hymns, also of evangelistic hymns. The Chinese standard of rhyming has been followed, which, it is interesting to note, allows for "nearly perfect rhymes" and "approximate rhymes." There seems, however, to be no provision for "not even approximate rhymes," which are, alas! to be found in many of our American hymn books. The book is well printed on thin and opaque paper, so that the volume of 400 hymns and tunes is light to handle, a model in this respect for hymn book publishers of the Western world.

OTHER BOOKS RECEIVED

Jerry McAuley, an Apostle to the Lost. By R. M. Offord, LL.D. New York: American Tract Society. Fifth edition. Pp. 304. Illustrated. Price, $1.00 net.

The Deity of Jesus Christ, according to the Gospel of John. By S. W. Pratt, D.D. Philadelphia: The Sunday School Times Co. Pp. 165. Price, 50 cents net.

Nephilim. By William J. H. Bohannan. New York: Reeve A. Silk, 1 Madison Avenue. Pp. 236. Price, $1.50; postage paid.

THE CHRONICLE

Arrivals Abroad

December 31, 1907. At Shanghai, China, Miss Elsie M. Garretson and Miss Ruth P. Ward.

Departure

January 20. From San Francisco, Mrs. Harriet M. Clark, returning to the Japan Mission.

Death

December 28, 1907. At Foochow, China, Miss Ella J. Newton.

Dr. Sibley was made happy in going out to his new work in the Philippines by receiving a case of surgical instruments valued at $100, the gift of Dr. Willis Clark Noble, of Montclair, N. J., who was the better able to make wise selection because of his own experience of a medical missionary's needs.

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After returning from the trip down the Busi River described in the last number of the *Herald* by Mr. Thomas King, of Mt.

Silinda, it appears that both he and Mr. Hatch were obliged to take to bed with the fever which they caught on that tour. Mr. King expresses the general regret that the station is to lose Mr. and Mrs. Hatch. The mission from which Mr. Hatch came to us has asked him to reconsider his resignation. Since they have decided to keep open the station at Lusitu he feels constrained to return to the work there, as he has become greatly interested in it and feels that it is his special field.

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Among the children of our American Board circle is little Leonard Gray, of

LEONARD DANLEY GRAY

Micronesia, whose picture in "full native costume of Ponape" we are glad to present herewith.

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President and Mrs. King, of Oberlin, varied their New Year's reception this year by asking the missionaries then dwelling in Oberlin, over twenty in number, to assist them in receiving. The rooms of the president's house were transformed for the occasion to represent the foreign lands in which these missionaries are at work, and the guests, some eight hundred in number, were conducted from room to room to be received by missionaries, each offering the courtesy and displaying the costumes and decorations of the land they represented. We can easily believe that the reception this year "was of unusual interest and enjoyment."

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The Delaportes were heartily welcomed in Honolulu as they arrived there on their return journey after furlough and on their way to Nauru. When the people of Central Union Church, which two years ago guaranteed the support of these missionaries, heard the details of the work achieved by them, and learned of the endeavors of the native Christians on that island to secure a new meeting house, with characteristic heartiness they were moved to help. No collection was taken, but in the four days that elapsed before the departure of the missionaries the sum of $1,130.50 was given to Mr. Delaporte. This will provide for completing the church building and for repairs on the missionary home.

∴

At the autumn meeting of the Marathi Mission at Ahmednagar some reassignment of missionaries was made in view of re-enforcement and returns from furlough. Dr. and Mrs. Robert Ernest Hume are to remain in Ahmednagar for the present; Mr. and Mrs. Burr are to live in Vadala to study the language; Miss Viles is to be in Ahmednagar, and Miss Bruce in Satara; Rev. and Mrs. H. G. Bissell are to live as formerly in Ahmednagar and to have special charge of the Kolgaon district, but with allowance of time for special evangelistic work on the part of Mr. Bissell; Rev. Alden H. Clark has been appointed to take charge of the Ahmednagar Normal School.

∴

A recent letter from Mrs. Whitney, of Pagoda Anchorage, mentions several matters of personal interest concerning members of the Foochow Mission. Miss Newton was reported as critically ill; Mr. and Mrs. Newell are rejoicing in the birth of a little daughter; Miss Perkins is fitting into her place with contentment to herself and gratification to her associates. Mrs. Whitney herself had an adventure as thrilling as her escape was wonderful. Returning from a trip to Ing-hok, the party of which she was one went ashore for a restful walk, when suddenly they came upon a water buffalo with a calf about a month old. She started for them, and they started for a sugar cane field. The enraged creature came first upon Mrs. Whitney, who fell flat upon the ground. It seemed hours she said before men could drive off the beast. Fortunately no bones were broken and no permanent injuries received; but the breath was nearly crushed out of the poor victim, and the thrusts of the horns left their mark upon her body.

Hereafter the address of the Whitneys is to be Ing-hok, via Foochow, as they go

there to take the place of the Smiths, who are to return to this country on furlough.

∴

As this number is being made up comes the sad news from Foochow that the sickness of Miss Newton, of which Mrs. Whitney wrote, terminated fatally. This will be a heavy blow to the Foochow Mission and to the Girls' College there. By the same mail came the news of the safe arrival at Foochow of the Misses Garretson and Ward, who will now be all the more welcome in this depleted mission. A fuller notice of Miss Newton's life and work is reserved for the April *Herald*.

∴

In returning from Beira to Chikore Dr. Wilder had the joy of taking with him his daughter, Miss Clio S. Wilder, who has gone out to be for a time a companion and helper to her parents in the Rhodesian Mission. The Woman's Board of Missions of the Pacific will provide for her maintenance while there.

∴

Secretary and Mrs. Hicks have made up the figures that measure their visit to Asiatic Turkey with the following result: The journey in Asia Minor covered sixty-eight days, thirty-nine of these having been spent in travel between stations, four only on railroads, this being the extent of the system built into the interior, four on horseback, and thirty-one in the spring *araba*. The distance covered, not including the four long days of railway travel, was 1,182 miles, or 396 caravan hours of three miles to the hour. They suffered no accident, and were treated everywhere with uniform courtesy by Turkish government and police officials. During a part of their travel they enjoyed the company of Mr. and Mrs. E. P. Platt and daughter, of Poughkeepsie, N. Y. Mr. Platt's party had accompanied another daughter in her return to Harpoot as the wife of Rev. Edward F. Carey, after their marriage in Constantinople. Mr. Platt's services to the Protestant communities that he visited *en route* to and from Harpoot were so notable that his visit will long be remembered as distinctly missionary in character.

∴

Missionaries home on furlough are not idle folk, except as they are absolutely sick or otherwise incapacitated. They are beset with calls for missionary addresses here and there and most loyally do they respond—too loyally sometimes we fear. Dr. DeForest has been giving a course of lectures at Hartford Seminary this year. While there he was so roused by an inflammatory lecture of Lieutenant Hobson's on Japan that he sent to the *Courant* an open letter to the lecturer that was widely reported as a complete and crushing reply. Out of that incident grew a mass meeting in Hartford for which Dr. DeForest was called back to serve as the lecturer on the subject, "The Friendship of Japan for America: Shall It Be Broken?" At that meeting a series of resolutions expressing the friendliness of America for Japan, presented by President Mackenzie of the Hartford Seminary, were adopted by a unanimous rising vote and were forwarded to the Japanese ambassador in Washington for transmission to Japan. Mr. Bunker is busy in a missionary campaign among the churches of Michigan in the interests of the Station Plan in South Africa. Dr. Thom is occupying some time in attendance upon the clinic at the now famous hospital in Rochester, Minn. Dr. Van Allen is pursuing special medical studies in New York. Mr. Banninga reports himself thoroughly recovered by his furlough here and hopes to return to India in the summer.

DONATIONS RECEIVED IN JANUARY

NEW ENGLAND DISTRICT

Maine

Auburn, Miss S. F. Jones,	25	
Bangor, Hammond-st. Cong. ch., toward support of missionary, 226.18; Central Cong. ch., 91.63; 1st Cong. ch., 55,	372 81	
Bath, Central Cong. ch.	90 60	
Bucksport, Elm-st. Cong. ch.	14 16	
Cumberland Center, Cong. ch.	20 82	
Farmington, 1st Cong. ch.	23 50	
Gorham, Cong. ch.	40 11	
Greenville, Mrs. Chas. Dawsen,	50	
Newcastle, 2d Cong. ch.	23 50	
Orono, Cong. ch.	5 00	
Portland, High-st. Cong. ch., 104; Bethlehem Scand. Mission ch., 6; "Guiseppe Castelluci," 120,	230 00	
Scarboro, Cong. ch.	1 00	
Warren, Cong. ch.	119 89	
Westbrook, Cong. ch.	22 88	—965 02

New Hampshire

Concord, A New Hampshire friend,	2 00	
Hanover, In memory of Mrs. C. O. Blaisdell,	10 00	
Hudson, Cong. ch.	10 00	

Littleton, Cong. ch. 178 45
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 117 13
Milford, 1st Cong. ch. 23 49
Milton Mills, Cong. ch. 4 80
Nashua, 1st Cong. ch. 100 00
Newington, Cong. ch. 70 — 446 57

Legacies. — Hanover, Andrew Moody, by J. K. Lord and C. P. Chase, Trustees, add'l, 50 00

496 57

Vermont

Brookfield, 1st Cong. ch., toward support Dr. C. W. Young, 28; 2d Cong. ch., for do., 23.88, 51 88
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen, 50 00
Chelsea, Cong. ch., toward support Dr. C. W. Young, 32 28
Coventry, Cong. ch. 50 00
Craftsbury, Cong. ch. 8 50
Enosburg Falls, Memorial Cong. ch., Gentlemen's For. Miss. Soc. 2 00
Irasburg, Cong. ch. 21 87
Montpelier, Bethany Cong. ch., toward support Rev. J. X. Miller, 73 00
New Haven, Cong. ch. 50
Orange, Cong. ch., Wm. Hanna, for Eastern Turkey Mission, 5 00
Proctor, Union Cong. ch. 90 00
Randolph Center, 1st Cong. ch., toward support Dr. C. W. Young, 5 00
Rupert, Cong. ch. 13 00
Rutland, Cong. ch., toward support Rev. E. A. Yarrow, 36 32
St. Johnsbury, North Cong. ch. 191 58
Shoreham, Cong. ch. 19 00
Springfield, Mary A. Ellis, 1 25
Vershire, Cong. ch., toward support Dr. C. W. Young, 14.75; do., A. P. Dean, 5.92, 20 67
Victory, G. A. Appleton, 15 00
West Brattleboro, Cong. ch. 15 43
West Townshend, 2d Cong. ch. 6 07 — 708 35

Legacies. — Essex, N. Lathrop, add'l, 6 00

714 35

Massachusetts

Abington, 1st Cong. ch. 44 57
Adams, Cong. ch., toward support Rev. A. E. LeRoy, 300 00
Agawam, Cong. ch. 15 00
Amesbury, Union Evan. Cong. ch. 5 00
Amherst, 1st Cong. ch., 205.13; Hope Cong. ch., 3, 208 13
Andover, South Cong. ch., 390; Rev. C. C. Torrey, 10, 400 00
Auburndale, Cong. ch. 50 00
Barre, Cong. ch. 3 00
Bedford, Cong. ch. 50 15
Boston, Old South Cong. ch., 7,418.35; do., Miss Sophie Moen, 100; Central Cong. ch., 2,307.30; Mt. Vernon Cong. ch., 800.77; Eliot ch. (Roxbury), 244; Immanuel-Walnut-av. Cong. ch., 58; 2d ch. (Dorchester), of which 5 from Extra-Cent-a-Day Band, 53.90; Highland ch. (Roxbury), 25; Central ch. (Dorchester), 20; Park-st. ch., Interest on bequest of Mehitable P. Gay, 15; Winthrop Cong. ch. (Charlestown), 9.60; Roslindale Cong. ch., 8.50; South Evan. ch. (West Roxbury), 5, 11,065 42
Boxford, 2d Cong. ch. 5 00
Burlington, ch. of Christ, 6 00
Cambridge, 1st Cong. ch., Friend, 50; Pilgrim Cong. ch., 18.32, 68 32
Centerville, South Cong. ch. 7 75
Charlton, Cong. ch. 11 00
Chicopee, 3d Cong. ch., 29.08; 1st Cong. ch., 20.31, 49 39
Clinton, 1st Cong. ch., toward support Rev. J. S. Chandler and to const. Miss Eunice H. Haskell, H. M. 115 00
Dalton, Zenas Crane, 250 00
Dennis, Cong. ch., Sab. sch., and Y. P. S. C. E. 20 00
Dudley, 1st Cong. ch. 14 01
East Douglas, 2d Cong. ch., to const. Rev. James Elvin, H. M. 55 70
Enfield, Cong. ch. 111 94
Everett, 1st Cong. ch., 23.86; Mystic Side Cong. ch., 11.82, 35 68
Fairhaven, 1st Cong. ch. 20 00
Fall River, 1st Cong. ch., toward support Rev. E. H. Smith, 600 00
Farley, Union ch., for Pao-ting-fu, 5 00
Foxboro, Bethany Cong. ch., toward support Rev. W. H. Sanders, 37 82
Gloucester, Trinity Cong. ch. 140 68
Great Barrington, 1st Cong. ch. 103 88
Groveland, Cong. ch. 10 00
Hadley, 1st Cong. ch. 19 47
Halifax, Cong. ch. 7 50
Harwich, Cong. ch. 14 38
Holyoke, 2d Cong. ch., 150; 1st Cong. ch., 125; B. N. Norton, 10, 285 00
Islington, Cong. ch. 1 00
Leicester, 1st Cong. ch. 20 25
Leominster, Francis A. Whitney, 15 00
Littleton, Cong. ch. 9 17
Lowell, Kirk-st. Cong. ch., for Tottori station, 620; High-st. Cong. ch., W. H. G. Wight, for native preacher, Canton, 72; 1st Trin. Cong. ch., 20.16, 712 16
Ludlow Center, 1st Cong. ch. 6 00
Manomet, C. E. Cleveland, 2 50
Mansfield, Cong. Sab. sch. and Woman's Miss. Asso., toward support Rev. W. H. Sanders, 29 80
Medford, Mystic Cong. ch. 67 22
Melrose Highlands, Cong. ch. 31 90
Moores Corner, Cong. ch. 2 00
Natick, 1st Cong. ch., to const. Arthur W. Robinson, H. M. 100 00
New Braintree, Cong ch. 1 50
Newbury, 1st Cong. ch. 26 02
Newton, Eliot Cong. ch. 800 00
Newton Center, Friend, 100 00
Northampton, 1st ch. of Christ, toward support Dr. F. F. Tucker, 172.42; M. C., 20, 192 42
Northbridge, Rockdale Cong. ch. 10 00
Norton, Clara E. Emerson, 25 00
Norwood, 1st Cong. ch. 93 77
Pittsfield, South Cong. ch. 51 16
Plymouth, ch. of the Pilgrimage, 50 33
Quincy, Bethany Cong. ch., 103.07; Atlantic Cong. ch., 10, 113 07
Reading, Cong. ch. 20 00
Rehoboth, Cong. ch. 10 00
Rockland, 1st Cong. ch. 53 16
Salem, South Cong. ch., D. S. S., 15; Friend, for shipping service in Micronesia, 16, 31 00
Shelburne Falls, Cong. ch., to const. Mrs. Frank S. Field, H. M. 111 35
Shrewsbury, Henry Harlow, 5 00
Shutesbury, Mrs. K. L. Hunting, 1 25
Somerville, Highland Cong. ch. 7 00
South Framingham, Grace Cong. ch., to const., with other donations, Jeannette Wallace Emrich, Sarah M. Barber, Anna Wood Cutler, Clifford Folger, Eugene B. Smith, Rev. Peter Lindstrom, Frank S. Hart, H. M. 109 85
South Hadley, Cong. ch. 17 28
South Hadley Falls, G. 50 00
South Weymouth, Old South Cong. ch. 8 00
Spencer, 1st Cong. ch. 464 00
Springfield, Olivet Cong. ch., 16.50; Thank-offering, 30, 46 50
Sterling, Cong. ch. 10 00
Swampscott, 1st Cong. ch., 7.80; Friend, 15, 22 80
Taunton, Winslow Cong. ch. 27 54
Three Rivers, Union Cong. ch. 44 16
Topsfield, Friend, 1 50
Waltham, Mary A. Cummings, 20 00
Wellesley, Mrs. M. L. Hubbard and Ethel D. Hubbard, for Sholapur, 60; Mrs. E. H. Jones, 5, 65 00
West Cummington, Cong. ch. 1 00
West Medway, C. Albert Adams, 10 00
West Springfield, Ashley School and Charitable Fund, 147 48

Whitman, Cong. ch., to const., with other donations, ANDREW H. GURNEY, H. M. 87 00
Williamstown, Williams College, class of '92, Henry S. Ludlow, toward support Rev. Geo. Allchin, 100, and W. R. A. Wilson, for do., 100, 200 00
Winchester, 1st Cong. ch., of which 427.19 toward support Rev. A. W. Clark, 701 13
Woburn, 1st Cong. ch., toward support Rev. J. L. Fowle, 800; North Cong. ch., 55, 855 00
Worcester, Park Cong. ch. and Sab. sch., 17.50; Memorial Cong. ch., 9.50; Union Cong. ch., 4.85, 31 85
Yarmouth, 1st Cong. ch. 8 00
———, Friend, for Madura College, 1,400 00
———, T. 135 00
———, C. A. S. 50 00
———, Friend, 25 00—21,371 91

Legacies.— Amherst, Jane H. Howard, by J. B. and A. P. Brown, Adm'rs, 100 00
Chicopee Falls, Mary B. Swetland, by Mrs. C. S. Ferry, Ex'x, 200 00
Fairhaven, J. F. Damon, add'l, 40 40
Sherburne Falls, Joshua Williams, add'l, 5 44
Worcester, Mrs. Harriet Wheeler Damon, add'l, 5 50—351 34

21,723 25

Rhode Island

Little Compton, United Cong. ch. 23 24
Newport, United Cong. ch. 13 19
Pawtucket, Cong. ch., toward support Rev. H. E. B. Case, 500 00
Peacedale, Cong. ch. 59 11
Providence, Pilgrim Cong. ch., 44.40; F. M. Pond, 10; Ida M. Gardner, toward support George M. Newell, 1, 55 40—650 94

Legacies.— Providence, Moses E. Torrey, by Ellsworth Torrey and John Taggard Blodgett, Ex'rs, 100 00

750 94

Young People's Societies

NEW HAMPSHIRE.— Acworth, Y. P. S. C. E. 2 55
VERMONT.— East Dorset, Y. P. S. C. E., for Harpoot, 20; Vergennes, do., 3, 23 00
MASSACHUSETTS.— Amesbury, Union Y. P. S. C. E., 1.22; Auburndale, Y. P. S. C. E., for school in Madura, 30; Dedham, Allin Y. P. S. C. E., toward support Rev. C. A. Clark, 25; Dudley, Y. P. S. C. E., for Ing-hok, 10; Essex, do., for Aruppukottai, 30; Harwich, Jun. Y. P. S. C. E., 3; Melrose, do., for Mt. Silinda, 10; Rockland, 1st do., for Shao-wu, 5; West Medford, do., for Harpoot, 27; West Springfield, Park do., 9.50, 150 72
RHODE ISLAND.— Slatersville, Y. P. S. C. E. 5 40

181 67

Sunday Schools

MAINE.— Bath, Winter-st. Cong. Sab. sch., for Rahuri, 65 00
NEW HAMPSHIRE.—Concord, South Cong. Sab. sch., 7.84; Essex Junction, 1st Cong. Sab. sch., 9.76; Greenland, do., 16.58; Lee, do., 70; Milford, do., Prim. and Jun. Depts., 5; Nashua, do., 10, 119 18
MASSACHUSETTS.— Amesbury, Union Evan. Cong. Sab. sch., 2; Amherst, 1st Cong. Sab. sch., 12.41; Ballardvale, Union Cong. Sab. sch., 9.44; Boston, Central Cong. Sab. sch. (Jamaica Plain), 30.36; Foxboro, Bethany Cong. Sab. sch., 40; Gilbertville, do., for Pang-Chuang, 25; Haverhill, West Cong. Sab. sch., 1; Lancaster, do., 5; Lowell, High-st. Cong. Sab. sch., 20; Montague, 1st Cong. Sab. sch., 4.95; Newburyport, North Cong. Sab. sch., 5.56; Newton, Eliot Sab. sch., 32.92; Saugus, Cong. Sab. sch., for Mt. Silinda, 7.09; South Egremont, do., Home Dept., for Japan, 1.35; Tyngsboro, do., 16.45; Wakefield, do., 11.95; Whitinsville, Village do., 149.84, 375 32

559 50

MIDDLE DISTRICT

Connecticut

Ansonia, V. Munger, for Ing-hok, 30 00
Bridgeport, 2d Cong. ch., 35; Olivet Cong. ch., 15; Friend, 100, 150 00
Broad Brook, Cong. ch. 8 79
Chaplin, Cong. ch. 6 24
Cornwall, 1st ch. of Christ, 270.75; Friend, 10, 280 75
Cromwell, Cong. ch., Friend, 2 50
Danbury, 1st Cong. ch. 90 10
Danielson, Westfield Cong. ch., of which .50 from member, 23 83
East Canaan, Cong. ch., Mrs. Irene A. Cowdrey, toward support Rev. B. K. Hunsberger, 300 00
East Hampton, Cong. ch. 13 89
Enfield, 1st Cong. ch. 44 35
Essex, 1st Cong. ch. 53 17
Farmington, Cong. ch., toward support Rev. C. E. Ewing, 120 81
Granby, 1st Cong. ch. 15 00
Greens Farms, Cong. ch. 63 00
Haddam Neck, 1st Cong. ch. 3 00
Hartford, Asylum Hill Cong. ch., toward support Rev. G. A. Wilder, 490.82; Windsor-av. Cong. ch., toward support Rev. G. P. Knapp, 311.05; 1st Cong. ch., of which 33.41 income from Hawes Fund, 240.49; The Colony, for Pang-Chuang, 30, 1,072 36
Jewett City, Cong. ch. 5 27
Lyme, Grassy Hill Cong. ch. 1 00
Mansfield Center, Chas. H. Learned, 5 00
Meriden, 1st Cong. ch., Member, 20 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 61 66
Milford, Allen S. Clark, 10 40
Monroe, Cong. ch. 8 00
New Britain, 1st ch. of Christ, of which 700 toward support Rev. G. B. Cowles, and 7.05 for work in Micronesia, 707 05
New Haven, Dwight-pl. Cong. ch., 75; Plymouth Cong. ch., 35.90; Center Cong. ch., 5; C. M. Mead, 20, 135 90
Norfolk, Cong. ch. 700 00
North Branford, Cong. ch. 6 19
Northfield, Cong. ch. 2 40
Old Lyme, Cong. ch. 42 75
Old Saybrook, Cong. ch. 15 90
Pomfret, 1st Cong. ch. 76 40
Preston, Cong. ch. 20 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 111 30
Southington, Cong. ch. 108 06
South Windham, Cong. ch. 50 00
South Windsor, Friend, 2 00
Suffield, 1st Cong. ch. 27 34
Thompson, Cong. ch. 23 75
Trumbull, Cong. ch. 6 55
Waterbury, 1st Cong. ch. 302 89
Westport, Saugatuck Cong. ch. 24 34
Willimantic, Cong. ch. 22 60
Willington, Cong. ch. 2 00
Wilton, Cong. ch. 25 00
Windham, Cong. ch. 18 33
Windsor, 1st Cong. ch. 3 20
Winsted, 1st Cong. ch. 76 35
Woodstock, 1st Cong. ch. 14 08—4,913 50

Legacies.— West Hartford, Abigail P. Talcott, by S. A. Griswold, Trustee, add'l, 73 61

4,987 11

New York

Albany, 1st Cong. ch., toward support Rev. J. X. Miller, 145 12
Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro, 107 00
Brooklyn, ch. of the Pilgrims, 1,602.74; Clinton-av. Cong. ch., 1,200; South Cong. ch., 170; Plymouth Cong. ch., 27; Parkville Cong. ch., 9.58; Julia P. Roberts, for Pang-Chuang, 15, 3,024 32
Buffalo, Mrs. L. S. Waddell, for Shao-wu, 30 00
Cambria, Cong. ch. 2 00
Canandaigua, Cong. ch. 61 87

East Bloomfield, Mrs. E. S. Goodwin, 4 40
Fairport, A. M. Loomis, 10 00
Flushing, Broadway Cong. ch. 6 00
Jefferson, Mrs. H. N. Wade, 2 00
Lockport, 1st Cong. ch. 25 50
Mt. Vernon, 1st Cong. ch. 15 00
New York, Manhattan Cong. ch., to const. Rev. W. W. Rockwell, Roxana A. Wentworth Bowen, and Dorothy Stimson, H. M., 278.47; Broadway Tab. ch., 8, 286 47
Oxford, Cong. ch. 25 00
Perry Center, Cong. ch. 52 71
Poughkeepsie, J. D. K., 50, and L. C. K., 50, 100 00
Riverhead, Cong. ch., 52.79; J. W. Downs, 5, 57 79
Syracuse, Good Will Cong. ch., toward support Rev. J. D. Taylor, 70.61; Geddes Cong. ch., 26.15, 96 76
Utica, Bethesda Cong. ch. 25 00
Walton, 2d Cong. ch. 8 50
Watertown, Emmanuel Cong. ch. 10 19
——, Friend, toward support Mrs. E. F. Carey, 200 00
——, Friend, 13 65—4,309 28
Legacies. — Maine, Caroline T. Barnes, by E. L. Vincent, Ex'r, 1,076 32
New York, Almon Baxter Merwin, by Chas. E. Hill, Ex'r, 47 50—1,123 82
5,433 10

New Jersey

Closter, Cong. ch. 5 00
Iona, I. and J. L. Leonard, 1 00
Montclair, 1st Cong. ch., F. A. Ferris, 250 00
Plainfield, Cong. ch. 72 50——328 50

Pennsylvania

Audenried, Welsh Cong. ch. 10 00
Edwardsville, Bethesda Cong. ch. 10 65
East Smithfield, Cong. ch. 7 50
Le Raysville, Cong. ch. 5 00
Miner's Mills, Cong. ch. 10 00
Philadelphia, W. A. Staub, for Turkey, 10 00
Pittston, Welsh Cong. ch. 20 00
Riggs, Susannah B. Wittig, 93
Scranton, 1st Welsh Cong. ch. 7 00
Wilkesbarre, Puritan Eng. Cong. ch. 25 00——106 08
Legacies. — Erie, Irwin M. Wallace, by Mrs. John DeWitt, 12th installment, 20 00
Pittsburg, Ellen Price Jones, add'l, 13 75——33 75
139 83

Ohio

Bellevue, 1st Cong. ch. 50 00
Belpre, Cong. ch. 3 23
Burton, Cong. ch. 7 00
Chatham, Cong. ch. 11 56
Clarksfield, Cong. ch. 3 00
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 800; Pilgrim Cong. ch., toward support Rev. G. D. Wilder, 600; Bethlehem Cong. ch., 28.45; Emmanuel Cong. ch., 12; Jones-av. Cong. ch., 12; Glenville Cong. ch., 10; Union Cong. ch., 5.55, 1,468 00
Columbus, 1st Cong. ch., 150; North Cong. ch., 16.50, 166 50
Croton, Cong. ch. 5 00
Delaware, Wm. Bevan, 5 00
Garrettsville, Cong. ch., K. E. Soc. 14 00
Lorain, 1st Cong. ch. 25 24
Marblehead, 1st Cong. ch. 6 00
Marietta, 1st Cong. ch., add'l, 3, and branches, 7.65, 10 65
North Ridgeville, 1st Cong. ch. 13 00
Oberlin, 1st Cong. ch., 49.99; 2d Cong. ch., 40.62; Mrs. L. G. B. Hills, 5, 95 61
Plain, Cong. ch. 6 00
Toledo, Washington-st. Cong. ch., Rev. E. B. Allen, for work among children, Shansi Mission, 4 50
Wayland, Cong. ch. 10 00—1,904 29

Maryland

Baltimore, Canton Cong. ch. 5 00

District of Columbia

Washington, 1st Cong. ch., Gen. E. Whittlesey, toward support Rev. L. S. Gates, 100 00

Virginia

Vienna, Eva and Georgiana McKean, for native teacher, Madura, 25 00

Florida

Daytona, Cong. ch. 47 83
Interlachen, 1st Cong. ch. 5 00
Key West, 1st Cong. ch. 6 00
Philips, Cong. ch. 7 00
St. Petersburg, Cong. ch. 12 89——78 72

Young People's Societies

Connecticut. — Canton Center, Y. P. S. C. E., toward support Rev. C. E. Ewing, 14; Dayville, do., 3.60; E. Hampton, do., 25; Newtown, do., 4.51; Middletown, 3d do., 9.40; North Greenwich, do., toward support Rev. W. P. Elwood, 33.89; Ridgefield, do., 10, 100 40
New York. — Fulton, Y. P. S. C. E. 8 00
Ohio. — Ripley, Y. P. S. C. E., 12; Springfield, 1st do., for Shao-wu, 15, 27 00
135 40

Sunday Schools

Connecticut. — Columbia, Cong. Sab. sch., 4; Groton, do., 11.16; Milford, Plymouth Cong. Sab. sch., 10.32; New London, Sab. sch. of 1st ch. of Christ, for school in India, 12, and Prim. Dept., toward support Rev. C. N. Ransom, 10.94; Norwich, Broadway Cong. Sab. sch., 15; Shelton, Cong. Sab. sch., 14.05; Watertown, 1st Cong. Sab. sch., 27.32, 104 79
New York. — Brooklyn, Lewis-av. Cong. Sab. sch., 75; New York, Forest-av. Cong. Sab. sch., 10; Oswego, Cong. Sab. sch., 24.50; Walton, do., 39.15, 148 65
New Jersey. — East Orange, Trinity Cong. Sab. sch., for Sapporo, 34 00
Ohio. — Elyria, 1st Cong. Sab. sch., 6; Madison, Central Cong. Sab. sch., 20; Marietta, 1st do., 15; North Monroeville, do., 4.04; Painesville, do., 8.27, 53 31
Maryland. — Baltimore, 4th Cong. Sab. sch. 13 00
353 75

INTERIOR DISTRICT

Kentucky

Evarts, Rev. L. B. Wood, 5 00

Tennessee

Memphis, Strangers' Cong. ch. Miss. Soc. 28 24

Alabama

Antioch, Cong. ch. 75
Rose Hill, Cong. ch. 2 00——2 75

Mississippi

Silver Creek, Mrs. E. M. Chadwick, 10 00

Texas

Dallas, E. M. Powell, 10 00

Indiana

Lima, Miss Jane P. Williams, toward support Rev. R. E. Hume, 240 00
Terre Haute, 1st Cong. ch. 15 01——255 01

Illinois

Bowen, Cong. ch. 18 00
Carpentersville, 1st Cong. ch. 37 20
Chicago, Kenwood Evan. Cong. ch., for Ahmednagar, 250; Ravenswood Cong. ch., 50; Warren-av. Cong. ch., 17.20; Plymouth Cong. ch., 3; John and Mary, 150; Friend, 10, 480 20
Decatur, 1st Cong. ch. 14 41

Elgin, 1st Cong. ch. 244 09
Evanston, 1st Cong. ch. 200 00
Galesburg, Central Cong. ch., 126.26; East Main-st. Cong. ch., 19.85, 146 11
Gridley, Cong. ch. 16 17
Kewanee, 1st Cong. ch. 55 10
Loda, Cong. ch. 21 87
Moline, 1st Cong. ch. 122 25
Oak Park, 1st Cong. ch., of which 103.20 toward support Rev. R. Chambers and 179.45 toward support Dr. W. A. Hemingway, 357.98; 2d Cong. ch., toward support Rev. C. A. Nelson, 158.55; 3d Cong. ch., 1.43, 517 96
Odell, Cong. ch. 16 00
Paxton, Cong. ch. 5 00
Peoria, 1st Cong. ch. 34 10
Polo, Ind. Presb. ch. 37 68
Rockford, 2d Cong. ch. 10 00
Roscoe, Cong. ch. 4 50
Stark, Miss E. G. Wyckoff, 2 00
Sterling, Cong. ch. 1 00
Wheaton, College ch. of Christ, 17.15; 1st Cong. ch., 13, 30 15
Wilmette, 1st Cong. ch. 25 07
Winnetka, Cong. ch. 76 34—2,115 20

Michigan

Benton Harbor, Cong. ch. 28 97
Chelsea, Cong. ch. 31 25
Detroit, Woodward-av. Cong. ch., 47.38; North Cong. ch., 20, 67 38
Galesburg, Cong. ch. 3 17
Hart, Cong. ch. 7 00
Hudson, 1st Cong. ch. 75
Ludington, Geo. N. Stray, 50 00
Olivet, Cong. ch. 5 00
Portland, 1st Cong. ch. 1 07
Romeo, Cong. ch. 38 49
Sandstone, Cong. ch. 5 00
——, Friend, 40 00—278 08

Wisconsin

Bloomington, Cong. ch. 1 00
Delavan, Cong. ch., toward support Dr. C. F. Rife, 33 57
De Soto, Cong. ch. 1 00
Ferryville, Cong. ch. 1 00
Green Bay, Union Cong. ch. 45 50
Iron River, 1st Cong. ch. 5 00
Lake Geneva, 1st Cong. ch. 48 72
Lynxville, Cong. ch. and Sab. sch. 1 50
Madison, Pilgrim Cong. ch. 16 37
Menomonie, 1st Cong. ch. 4 94
Owen, 1st Cong. ch. 3 00
Springbrook, 1st Cong. ch. 2 06
Sterling, Cong. ch., 3; do., Friend, 5, 8 00
Waupun, Cong. ch. 25 00
Whitewater, Cong. ch. 31 22
Withee, 1st Cong. ch. 3 00—230 88

Minnesota

Ada, Cong. ch. 5 02
Dexter, Cong. ch. 3 00
Fairmont, Cong. ch. 8 66
Lamberton, Cong. ch. 6 00
Minneapolis, Como-av. Cong. ch., Chas. M. Way, 100; Plymouth Cong. ch., Friend, 50; Forest Heights, Cong. ch., for Pang-Chuang, 30, 180 00
St. Paul, People's Cong. ch., of which 60 for native helper, care Rev. T. S. Lee, 125; Olivet Cong. ch. (Merriam Park), for Hulakegh Mission, 22.29; Cyril Cong. ch., 10, 157 29—359 97
Legacies.—St. Paul, Anson Blake, by Chas. T. Thompson, Ex'r, add'l, 650 00
1,009 97

Iowa

Alden, Cong. ch. 30 88
Almoral, Cong. ch. 4 50
Buffalo Center, Cong. ch. 6 75
Cedar Falls, Cong. ch. 142 31
Cedar Rapids, 1st Cong. ch. 2 00
Chester Center, Cong. ch. 4 49
Cresco, 1st Cong. ch. 16 71
Danville, Cong. ch. 10 00
Davenport, Edwards Cong. ch. 72 13
Des Moines, Greenwood Cong. ch., 50; Plymouth Cong. ch., toward support Rev. J. K. Browne, 24.50, 74 50
Dubuque, Mrs. S. J. Williams, 5 00
Farnhamville, Cong. ch. 41 15
Grinnell, Cong. ch. 18 50
Hawarden, 1st Cong. ch. 14 20
Kalo, Cong. ch. 4 00
Long Creek, Welsh Cong. ch. 7 00
Miles, Cong. ch., toward support Dr. C. E. Clark, 10 00
Milford, 1st Cong. ch. 10 00
Montour, Cong. ch. 23 51
Newburg, Cong. ch. 2 50
Newton, Wittemberg Cong. ch. 9 65
Ottumwa, 1st Cong. ch., 122.95; N., 10, 132 95
Polk City, Cong. ch. 7 40
Rockford, Cong. ch. 9 30—659 43

Missouri

Eldon, Cong. ch. 8 50
Green Ridge, Cong. ch. 3 42
Kansas City, 1st Cong. ch. 170 00
St. Louis, Pilgrim Cong. ch., 165.16; 1st Cong. ch., 62.93; Union Cong. ch., 45; Hyde Park Cong. ch., 5, 278 09—460 01

North Dakota

Anamoose, Ebenezer Cong. ch. 8 00
Cooperstown, 1st Cong. ch. 18 63
Harvey, Ger. Cong. ch., 20; Eigenheim Ger. Cong. ch., 10; Hopeful Ger. Cong. ch., 2, 32 00
Sykeston, 1st Cong. ch. 10 00
Velva, 1st Cong. ch., Ladies, 3 65
Williston, Cong. ch., Friend, of which 5 for Mt. Silinda and 5 for Ing-hok, 10 00—82 28

South Dakota

Ashton, Cong. ch. 7 00
Athol, Cong. ch. 6 00
Badger, Cong. ch. 6 15
Beresford, 1st Cong. ch. 15 27
Bryant, Cong. ch. 12 00
Buffalo, Cong. ch. 76
Canova, Cong. ch. 2 00
Cheyenne River, Cong. ch. 1 61
Clear Lake, Cong. ch. 7 50
Hetland, Cong. ch. 4 00
Little Moreau, Cong. ch. 90
Lower Cheyenne River, Cong. ch. 67
Moreau River, Cong. ch. 1 16
Oahe, Cong. ch. 2 00
Rosebud, Cong. ch. 2 91
Scotland, 1st Ger. Cong. ch., Petersburg Ger. Cong. ch., Seimenthal Ger. Cong. ch., Neuburg Ger. Cong. ch., Hoffnungsthal Ger. Cong. ch. 15 00
Virgin Creek, Cong. ch. 2 93
Winfred, Cong. ch. 5 00
Yankton, 1st Cong. ch. 20 00—112 86

Nebraska

Ashland, Cong. ch. 13 25
Avoca, Cong. ch. 6 10
Clarks, Cong. ch. 11 43
Columbus, 1st Cong. ch. 27 40
Crofton, 1st Cong. ch. 1 93
Exeter, Cong. ch. 13 25
Fairmont, Cong. ch. 5 00
Hastings, 1st Cong. ch., 150; Hans Hansen, for work in Lintsing, 400, 550 00
Lincoln, 1st Cong. ch. 16 80
Pickrell, Cong. ch. 2 50
Red Cloud, Cong. ch. 15 10
Riverton, Cong. ch. 12 55
Santee, Pilgrim Cong. ch. 20 00
West Cedar Valley, Cong. ch. 4 01—699 32

Kansas

Burlington, Friend, 10 00
Clay Center, Clarence Eastman Memorial Cong. ch. 7 50
Council Grove, Cong. ch. 10 25
Geneva, 1st Cong. ch. 5 00

Sylvia, Cong. ch. 10 00
Wheaton, Cong. ch. 3 00——45 75

Colorado

Denver, 3d Cong. ch. 76 66
Greeley, Park Cong. ch. 10 00
Montrose, Cong. ch. 22 00
Trinidad, 1st Cong. ch. 3 00——111 66

Young People's Societies

ILLINOIS.— Abingdon, Y. P. S. C. E., 5; Caledonia, do., 5; Dundee, do., toward support Rev. A. MacLachlan, 10; Odell, do., 10; Waukegan, do., for Aruppukottai, 5, 35 00
MICHIGAN.— Benton Harbor, Y. P. S. C. E., 14.60; Breckenridge, do., for Shao-wu, 12; Salem, Worden do. of 1st Cong. ch., 1, 27 60
MINNESOTA.— St. Paul, Y. P. S. C. E. of People's ch. 50 00
WISCONSIN.— Eldorado, Y. P. S. C. E., 3; Roberts, do., for Pang-Chuang, 5, 8 00
IOWA.— Baxter, Jun. Y. P. S. C. E., 3; Eldora, Y. P. S. C. E., toward support Rev. G. E. White, 5; Iowa Falls, Young People's Mission Study class, for Pang-Chuang, 5, 13 00
NORTH DAKOTA.— Amenia, Y. P. S. C. E., 5; Hankinson, do., 2.07, 7 07
NEBRASKA.— Kearney, Y. P. S. C. E. 2 50
143 17

Sunday Schools

OKLAHOMA.—Coldwater, Cong. Sab. sch., 2.50; Hillsdale, do., 3.25, 5 75
ILLINOIS.—Dwight Cong. Sab. sch., for Shao-wu, 15; Godfrey, do., 10; Joy Prairie, do., for Micronesia, 6.17; Naperville, do., 10; Rockford, 2d do., 4.46; Yorkville, do., 4.79, 50 42
MICHIGAN.— Benton Harbor, Cong. Sab. sch., 24.50; Detroit, 1st Cong. Sab. sch., 40; Muskegon, do., 20; Saginaw, Genesee-av. Cong. Sab. sch., 1, 85 50
WISCONSIN.— Clinton, Cong. Sab. sch., 11.42; Green Bay, Union do., 5; Ripon, 1st do., 10; Rosendale, do., 6.99, 33 41
MINNESOTA.— Hawley, Union Cong. Sab. sch., 3.34; Mapleton, Cong. Sab. sch., for Aruppukottai, 7.86; St. Charles, do., 6.27, 17 47
IOWA.— Baxter, Cong. Sab. sch., 3; Miles, do., toward support Dr. C. E. Clark, 2.40; Newburg, do., 1.19, 6 59
MISSOURI.— Springfield, 1st Cong. Sab. sch. 10 00
NEBRASKA.— Bertrand, Cong. Sab. sch., 2.67; Weeping Water, 1st do., 7.05, 9 72
KANSAS.— Kansas City, 1st Cong. Sab. sch., for Pang-Chuang, 10 00
COLORADO.— Trinidad, Cong. Sab. sch. 1 57
230 43

PACIFIC DISTRICT

Nevada

Reno, 1st Cong. ch. 29 27

Washington

Colfax, Cong. ch. 25 00
McMurray, Cong. ch. 1 50
Pomeroy, 1st Cong. ch. 2 00
Prescott, Carpenter Cong. ch. 8 00
Ritzville, 1st Ger. Cong. ch., 20; Ger. Immanuel Cong. ch., 20, 40 00
Seattle, Pilgrim Cong. ch., for Osaka, 267.08; H. W. Mercer, 2, 269 08
Spokane, Plymouth Cong. ch. 21 10
West Branch, Cong. ch. 9 43——376 11

Oregon

Eugene, 1st Cong. ch. 28 60
Portland, Hassalo-st. Cong. ch. 5 50——34 10

California

Berkeley, Loring J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Cloverdale, Cong. ch. 18 00
Los Angeles, Plymouth Cong. ch., for Mt. Silinda, 8.70; East Cong. ch., 4.10; J. M. S., toward support Rev. V. P. Eastman, 10, 22 80
Martinez, Cong. ch. 20 00
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Oroville, Cong. ch. 21 25
Pacific Grove, Mayflower Cong. ch. 35 92
Perris, Cong. ch. 22 00
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Rosedale, Cong. ch. 5 75
San Diego, S. P. Jones, 52 40
San Francisco, Rev. Joseph Rowell, 5 00
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Santa Ana, Cong. ch. 52 40
Santa Rosa, Cong. ch. K. E. Soc. 3 60
Sierra Madre, Mrs. E. M. Orton, 1 25
Ventura, Cong. ch. 26 55
Woodland, Rev. L. W. Winslow, 20 00
Whittier, Plymouth Cong. ch. 67 04——486 47
Legacies.— Martinez, Mary L. Hale, 200 00
Pasadena, Louisa B. Kimball, by J. H. Woodworth, Ex'r, 250 00——450 00
936 47

Alaska

Wales, ch. of Cape Prince of Wales, 15 00

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Honolulu, Mrs. M. S. Rice, 500; Friend, 25, 525 00——550 00

Young People's Societies

WASHINGTON.— Seattle, Jun. Y. P. S. C. E. of Edgewater Cong. ch., for Mt. Silinda, 5 00
OREGON.—Portland, Hassalo-st. Y. P. S. C. E., for Sholapur, 75
CALIFORNIA.— Eureka, Y. P. S. C. E., for Mt. Silinda, 7.50; Field's Landing, do., for do., 5; Ontario, Bethel do., 11.50; Petaluma, 1st do., for Pang-Chuang, 30, 54 00
59 75

Sunday Schools

IDAHO.— Pocatello, Cong. Sab. sch. 21 15
WASHINGTON.— Tekoa, Union Cong. Sab. sch., for Ing-hok, 20 00
CALIFORNIA.— Claremont, Cong. Sab. sch., 9.90; Long Beach, Plymouth Cong. Sab. sch., 5.64; Los Angeles, do., for Mt. Silinda, 14.55, 30 09
71 24

MISCELLANEOUS

Canada

St. Andrews, Mary L. Lamb, for Pang-Chuang, 30 00
Westmont, David Currie, 5 00——35 00

Africa

Johannesburg, T. B. Curson, 9 69

Austria

Prague, Churches and through *Betanie*, all for Shao-wu, 47.19; Bystrey ch., 3.39; Klattau ch., Friend, .41; Weinberge ch., 20.64; Zebrak ch., Mrs. Lukas, 1.24, 72 87

Bulgaria

Salonica, Salonica Protestant Community, for Bohemia, 5 81

Turkey

Constantinople, Friends, 25 00

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(Leyden ch., Brookline, toward support Rev. M. D. Dunning), 220 00
For use of Misses Laura C. and Alice Smith, for losses by fire, 250 00 –13,341 48

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NEW HAMPSHIRE. — Concord, South Cong. Sab. sch., Prim. and Home Depts., for use of Mrs. Thomas King, 10; Manchester, 1st Cong. ch., for Okayama Orphanage, 5; Newport, Cong. Sab. sch., for pupil, care Mrs. D. M. B. Thom, 25, 40 00

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MASSACHUSETTS. — Amherst, 1st Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 10; Andover, South Cong. Sab. sch., for use of Miss M. L. Graffam, 10; Auburn, Cong. Sab. sch., for Bible-woman, care Miss E. J. Newton, 20; Boston, Phillips Cong. Sab. sch., of which 10 for work, care Rev. F. R. Bunker, and 10 for work, care Rev. C. L. Storrs, 20; do., Immanuel-Walnut-av. Cong. ch., for use of Dr. W. T. Lawrence, 10; do., Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 2; Brockton, Porter Cong. Sab. sch., for pupils, care Rev. L. F. Ostrander, 60; Dedham, Miss M. C. Burgess, for work, care Rev. E. C. Partridge, 50; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for native helper, care Rev. E. P. Holton, 20; Lowell, Kirk-st. Cong. ch., Mr. and Mrs. S. H. Thompson, for use of Miss Corinna Shattuck, 15; Mill River, Cong. Sab. sch., for pupil, care Miss R. Winsor, 3.75; New Braintree, Cong. ch., for orphans, care Rev. G. P. Knapp, 10; Newton, 1st Cong. Sab. sch., Chinese Dept., for work, care Rev. C. R. Hager, 12; North Billerica, Mrs. E. R. Gould, for Ponasang Hospital, 10; North Brookfield, 1st Cong. Sab. sch., for work, care Dr. H. N. Kinnear, 12; Pittsfield, South Cong. Sab. sch., Home Dept., for work, care Mrs. R. Winsor, .50; Wareham, Cong. Sab. sch., for pupil, care Rev. B. K. Hunsberger, 10; Whitman, Cong. ch., for work, care Rev. E. Fairbank, 16.55, 291 80

RHODE ISLAND. — Providence, Central Cong. ch., Mrs. J. C. Browne, for hospital, care Dr. W. S. Dodd, 50; do., Jun. Y. P. S. C. E. of Union Cong. ch., 15, and Mary E. Salisbury, 15, all for pupils, care Miss M. B. Harding, 80 00

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NEW YORK. — Buffalo, Mrs. L. S. Waddell, for work, care Rev. C. L. Storrs, 20; Carthage, Mrs. S. L. Woodin, of which 5 for work, care Dr. H. N. Kinnear, and 5 for work, care Rev. E. H. Smith, 10; Lockport, East-av. Cong. ch. and Sab. sch., for Madura College, 15; Lyons, Miss J. T. Brownson, for pupil, care Rev. B. K. Hunsberger, 15; New York, Mrs. M. L. Schieffelin, for work, care Rev. T. D. Christie, 250; do., Mrs. E. J. Brown, through the Misses Leitch, for work in Ceylon, 150; do., through W. H. Tinker, for work, care Rev. E. H. Smith, 15; Syracuse, Good Will Cong. ch., Mrs. C. G. Hanchett, for pupil, care Rev. L. P. Peet, 20, 495 00

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OHIO. — Cleveland, Rev. Dwight Goddard, for work, care Rev. E. H. Smith, 25; Elyria, 1st Cong. ch., for work, care Dr. H. N. Kinnear, 21.11; Mt. Vernon, 1st Cong. ch., for work, care Rev. H. G. Bissell, 15; Oberlin, Oberlin Asso., for native helper, care Rev. P. L. Corbin, 100; do., Rev. R. M. Cole, for orphanage, Bitlis, 4, 165 11

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MICHIGAN. — Detroit, North Cong. Sab. sch., for pupil, care Rev. H. G. Bissell, 8.80; do., Mrs. W. H. Stevens, of which 33.33 for use of Rev. J. S. Chandler and 66.67 for hospital, care Dr. H. E. Parker, 100; do, J. M. Hall, for school, care Miss E. M. Chambers, 4; Muskegon, 1st Cong. ch., for pupil, care Miss

Corinna Shattuck, 10; Port Huron, 1st Cong. ch., for work in Hadjin, 10, 132 80

MINNESOTA.—Ada, Cong. Sab. sch., for pupils, care Miss A. L. Millard, 10.88; Comfrey, Cong. ch., Selma Miss. Soc., for school, care Miss M. E. Moulton, 8.32; Minneapolis, Plymouth Cong. ch., for school, care Rev. A. H. Clark, 482.20; do., do., Miss S. H. Kingman, for Widows' Home, formerly care Miss Anstice Abbott, 30; do., Plymouth Cong. Sab. sch., for boys' school, care do., 62.29; do., G. R. Lyman, for boys' school, care Rev. H. K. Wingate, 15; West Duluth, Plymouth Cong. Sab. sch., Miss Weddle's class, for evangelistic work, care Rev. G. A. Wilder, 7.25, 615 94

IOWA.—Des Moines, Maude M. Perry, for pupil, care Rev. G. E. White, 31; Dunlap, Cong. Sab. sch., for boys' school, Canton, 11.18; Grinnell, Friend, for native preacher, care Rev. W. P. Sprague, 50; Marshalltown, J. G. Brown, for native worker, care Rev. P. McNaughton, 30, 122 18

MISSOURI.—Kansas City, 1st Cong. ch., for school, care Rev. H. K. Wingate, 100; do., Cash, for pupil, care Miss M. M. Haskell, 8, 108 00

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NEBRASKA.—Columbus, Cong. Sab. sch., Ada Graham's class, for use of Miss N. E. Rice, 5; Lincoln, Ger. Cong. ch., for work, care Miss J. L. Graf, 6.70, 11 70

KANSAS.—Kansas City, 1st Y. P. S. C. E., for kindergarten, care Miss E. C. Redick, 2 40

CALIFORNIA.—Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 9; San Jacinto, do., for pupil, care Rev. R. A. Hume, 3.75; San Mateo, Y. P. S. C. E., for native helper, care Rev. W. W. Wallace, 10, 22 75

CANADA.—Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50; Toronto, Mrs. J. W. Gray, for pupil, care Rev. D. Z. Sheffield, 32.50, 82 50

AUSTRIA.—Zebrak, Mrs. Lukas, for orphans, care Rev. G. P. Knapp, 40

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		4,614 73
Donations received in January,		71,685 94
Legacies received in January,		2,838 52
		74,524 46

Total from September 1, 1907, to January 31, 1908. Donations, $239,608.06; Legacies, $25,771.51 = $265,379.57.

From Jaffna General Medical Mission

MASSACHUSETTS.—Amesbury, Main-st. Cong. Sab. sch. 25 00

Twentieth Century Fund

MASSACHUSETTS.—Lowell, Mrs. J. G. Buttrick, 25 00

Advance Work, Micronesia

MASSACHUSETTS.—East Northfield, Y. P. S. C. E. 25 00

The Morning Star

CONNECTICUT.—New London, 2d Cong. Sab. sch., 25; do., 1st Cong. Sab. sch., Prim. Dept., 10.94; Plainville, Cong. Sab. sch., 10, 45 94

NEBRASKA.—Franklin, Cong. Sab. sch. 7 74

53 68

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Plant

NEW YORK.—Jamestown, Rev. Elliot C. Hall, 5 00

For Expense

MASSACHUSETTS.—Boston, S. B. Capen, 5; New Bedford, Mrs. H. M. Stowe, 5; Newton Center, Rev. E. M. Noyes, 5; Williamstown, Mr. and Mrs. H. D. Wild, 5, 20 00

CONNECTICUT.—New London, Mrs. M. S. Harris, 50 00

NEW YORK.—New York, J. J. McKelvey, 10; Pleasantville, Mrs. S. C. Mastick, 5, 15 00

NEW JERSEY.—Glen Ridge, Mrs. W. A. Farnsworth, 4 00

OHIO.—Cleveland, H. H. Johnson, 5; Columbus, J. D. Dunham, 5; Mansfield, Mrs. R. L. Avery, 5; Mt. Vernon, Mrs. F. L. Fairchild, 5; Prairie Depot, C. S. Strong, 5, 25 00

ILLINOIS.—Chicago, M. L. Barrett, 5; do., E. T. Cushing, 5; do., Fannie E. Farrar, 5; do., Mrs. S. J. Humphrey, 5; do., H. E. Kline, 5; do., E. A. Osbornson, 10; do., E. B. Strong, 5; Oak Park, 2d Cong. ch., 26.19; Sandwich, H. A. Adams, 5, 71 19

MICHIGAN.—Clinton, W. S. Kimball, 5; Galesburg, Cong. ch., Woman's Aux., 5; Muskegon, F. E. Hammond, 1; Olivet, Mission meeting, 2.15, 13 15

WISCONSIN.—Antigo, Mrs. P. H. Ralph, 1 00

IOWA.—Grinnell, F. A. Steiner, 5 00

NEBRASKA.—Friend, H. W. Hewitt, 5 00

KANSAS.—Eldora, Mrs. Chas. McKeen Duren, 5 00

WASHINGTON.—Seattle, Pilgrim Y. P. S. C. E. 10 00

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